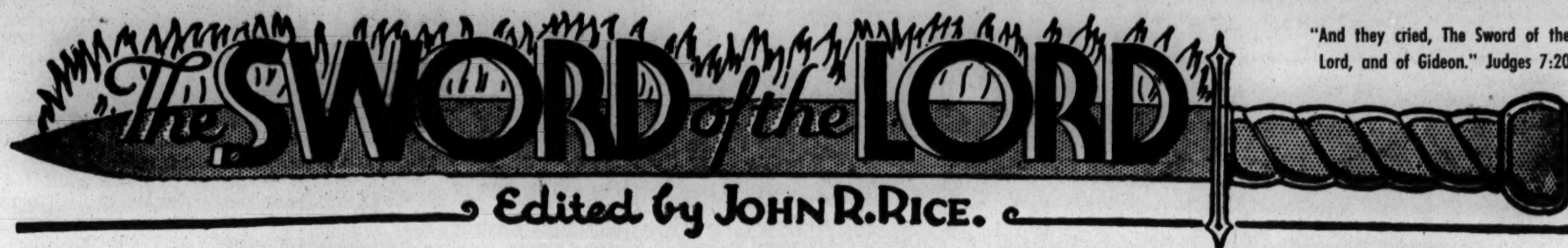


# February 1 Subscription Campaign Dead Line Approaching!



"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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## Afraid!

By Dr. Mervin Rosell, Evangelist, Rochester, Minnesota

(Preached at the United Youth Crusade for Christ, Orchestra Hall, Chicago, Illinois, Saturday Night, September 30, 1950. Mechanically recorded for THE SWORD OF THE LORD.)

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14:27.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart."—Psa. 37:4.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions..."—John 14:1,2.

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus"—Phil. 4:6,7.

I could go on to give you verses and paragraphs and chapters from the Word of God that will answer the terrible dilemma in which we find ourselves. Because in 1950 we have a twentieth century hysteria which has even enveloped the believers. We are afraid to walk. We are afraid to talk. We are afraid to buy. We are afraid to sell. We are afraid to sleep. We are afraid to be awake. We are afraid to take vitamins. We are afraid to ignore them. We are afraid to do what the doctor says. We are afraid not to. We are afraid to turn the radio on and hear what they have to say today, and afraid we will miss something if we don't!

We are afraid to look at the television stories and we are afraid if we don't we might miss something of vital importance in this world. It has grown so small that it is like an orange in the hand of each of us. We are afraid of each other. We are afraid of ourselves. We are afraid of life. We are afraid of death. We are afraid of trouble. We are afraid when it is too quiet—"it is just the peace before the storm."

We are afraid when we have so much money—taxes! Then we are afraid we may have too little money—nothing with which to pay the taxes. We are afraid to drive a car. We are afraid to fly. We

are afraid to walk. We are afraid to be pedestrians. Who wouldn't be! There are only the quick and the dead in Chicago!

We are afraid! A lot of times we joke about it. And it is a good thing we have a sense of humor as a sort of safety valve to ease our minds or we would go mad with the tortures the world has heaped upon us in a false civilization.

And now because so many of us are together, we are afraid so many millions will die in the first atomic attack.

We are afraid of disease. We are afraid of trouble. We are afraid!

(Continued on page 6)

## SIMPLE METHODS WHICH WIN SOULS

By the late Dr. R. A. Torrey

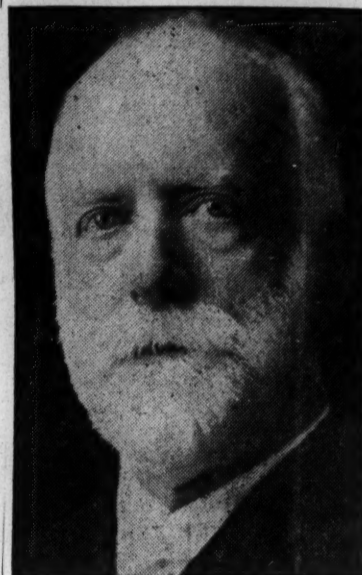
"Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?"—Acts 8:29,30.

One of the greatest joys on earth is the joy of bringing others to a saving knowledge of Christ. I have heard people tell that when they were converted the whole world seemed different; the sun seemed to shine with a new light, there was new music in the song of the birds, all nature seemed clothed with new beauty and glory. I had no such experience when I was converted. In fact, I was converted in the middle of the night, and the sun was not shining at all. But I did have such an experience the first time that I led another to a definite acceptance of Jesus Christ as their definite Saviour. I had been dealing with this person for two solid hours, and seemed to be making but little headway, then at the very close he yielded and accepted Christ. When I left the building where this decision had been made, it was nearly sunset in the springtime, the whole world seemed to have a beauty that I had never seen in it before. It seemed as if I were walking on air; my heart was filled with joy such as I had never known.



Dr. Merv. Rosell

There is no other joy like the joy of saving men, and it is possible for every child of God, no matter how humble and ungifted, to have this joy. God's most approved method of winning others to Christ is indicated in the text, the method of personal hand-to-hand dealing with the lost. The high estimate that God places upon this form of work is seen in the context. Philip was in the midst of a great revival in Samaria, great crowds were assembling daily to listen, and an apparently strange command



Dr. R. A. Torrey

comes to arise and leave this great work that had stirred the whole city, and to go down into the way that leadeth from Jerusalem into Gaza, "which is desert." Wise man as he was, strange as the order must have seemed, Philip, without a moment's questioning or hesitation, "arose and went." An inquiring soul passes by in his chariot. The Spirit of God whispers to Philip, "Go near, and join thyself to this chariot." (Continued on page 10)

## "America's Foremost Revival Weekly?"

By Charles T. Lampman, Managing Editor

The SWORD has used the slogan "America's foremost revival weekly" for a long time. Every once in a while someone challenges the statement. We like them to challenge us for then we have an opportunity to explain how unique The SWORD of the Lord really is.

Qualified authorities say that THE SWORD OF THE LORD may well have been the greatest single influence in recent years for revival in America. If the writer made such a statement it would be open to question, but hear what a handful of prominent Christian leaders have to say about THE SWORD OF THE LORD.

Evangelist Hyman Appelman, internationally known evangelist, says: "THE SWORD OF THE LORD comes to me every week. It has been a constant source of challenge and inspiration to me. It is needed. Its great evangelistic, consecrated Christian living emphasis is being used of God widely. The preachers who receive it are unanimous in their praise of it. It is a blessing to every Christian heart. I have always given my copies away to others after careful reading of them myself."

Rev. Theodore H. Epp, director of Back to the Bible Broadcast of Lincoln, Nebraska, writes: "Your periodical, THE SWORD OF THE LORD, I consider one of the very finest. I have overheard many conversations concerning it by others and they consider it one of the finest of the evangelistic type."

Dr. Robert G. Lee, pastor Bellevue Baptist Church, Memphis, Tennessee, and president of the Southern Baptist Convention, claims: "When a weekly magazine of such evangelistic fervor and faithfulness to the Word of God is published, it should be read by millions..."

Dr. Oswald J. Smith, pastor

People's Church, Toronto, declares: "... I know of no paper that is reaching the unsaved for Christ like THE SWORD OF THE LORD. Its messages on salvation are clear and explicit..."

Dr. Bob Jones, Sr., founder Bob Jones University, Greenville, South Carolina, says: "... I want to help get this periodical into the hands of as many people as possible. I do not know any religious periodical in America that is doing quite as much for real evangelism as THE SWORD OF THE LORD..."

THE SWORD hasn't come by this reputation easy. There is a reason why tens of thousands of earnest, evangelistically-minded Christians subscribe and resubscribe for years and years to THE SWORD. There is a reason why Dr. Rice has seen the paper he first issued in 1934 rise to the most widely circulated non-denominational evangelical paper in America. There is a reason why THE SWORD actually has influenced the thinking of our generation for holy living, for soul winning, for the power of the Holy Spirit and for revivals.

Yes, there is a reason. This reason has best been capsulized by Dr. Rice in an article he wrote some months ago ("Let Us Entrench the Sword," SWORD OF THE LORD, July 7, 1951). We quote:

"THE SWORD OF THE LORD has maintained such a steady course, has so promoted all good causes,

(Continued from page 4)

## "THE LAST DAYS," A BLESSED AGE OF REVIVAL

By Evangelist John R. Rice

Many people use the term, "the last days," to mean the time since World War I or the last ten or twenty-five or fifty years before Christ returns to catch away His saints. Very generally such hyper-dispensationalists mean that a certain period just before Christ will return is now upon us, and that in these so-called "last days" sinners are harder, conditions are more desperate, and greatest revivals are not possible, or at least very unlikely. But that use of the term, "the last days," is unscriptural and wrong. The Bible does not use the term in that sense, but in another, which is very clear. And we ought to mean what the Bible means when we use the term, "the last days," speaking of Bible matters.

I should like to show you, by God's help, that the term, "the last days," in Scripture really means the period from before Pentecost until Christ's return; that the term, "the last days," is never used in the New Testament to refer to the last few years before Christ returns; and that "the last days" are intended to be a whole age of revivals, from Pentecost on until the kingdom of Christ comes.

Since on this matter there has been much misinformation and since our whole attitude toward the possibility of great revivals and soul-winning work will depend upon how we understand this question, I urge every reader to be very prayerful and careful to understand exactly what the Scriptures say on the subject.

### I. "The Last Days" in Scripture Really Mean the Period From Before Pentecost Until Christ's Return

On the day of Pentecost the mocking crowd was astonished because the apostles and other disciples preached the gospel in mighty power to Jews out of every nation under Heaven, in their own language. Some doubted; others mocked. But Peter stood up to

explain the matter, as recorded in Acts 2:15-21, in the following words:

"For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophecy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

(Continued on page 2)

### There is more good reading inside

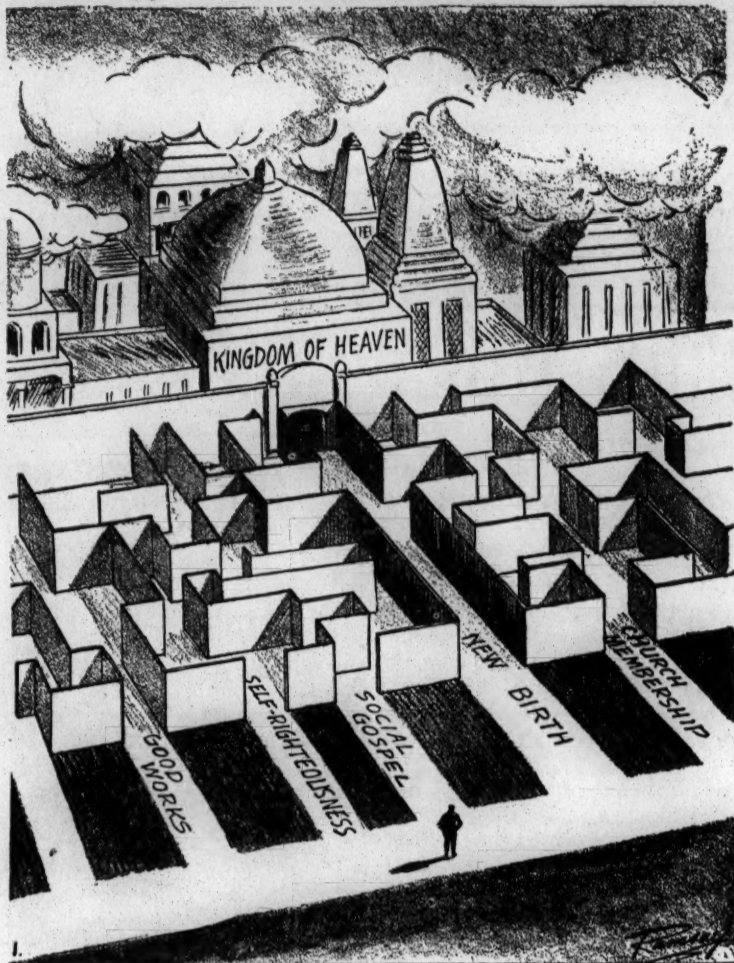
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All this plus regular features makes THE SWORD good reading

## The Gospel at a Glance

By Charles L. Ramsay

### ONE WAY



This is another in a series of original Christian cartoons drawn by Charles L. Ramsay which have been appearing weekly in THE SWORD OF THE LORD. The first edition of 101 Christian Cartoons has been completely exhausted. A second edition is in preparation and will be announced when ready.

## A Blessed Age of Revival

(Continued from page 1)

Joel said, as quoted by Peter, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: . . . And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." When the mighty power of God came at Pentecost and three thousand were saved in a day, Peter says, "This is it! These are the last days about which Joel spoke!"

Here we have the clear, inspired statement that "the last days" included Pentecost. By divine inspiration Joel had in mind Pentecost when he promised that "in the last days, saith God, I will pour out of my Spirit upon all flesh." This is a Scripture which clearly defines for us the New Testament meaning of the term, "the last days." So let us use the term in the Bible sense. According to this Bible use of the term, it would be utterly improper to call just the period since World War I, or the last few years before Jesus comes, whenever that may be, "the last days." "The last days" is the period which includes this whole age of grace, beginning with Christ and having its first great typical manifestation at Pentecost. Bible Christians ought to follow Bible terminology, or at least they ought not to use Bible terms in a sense utterly foreign to the way they are used in the Bible. To say, "We are in the last days," is all right if you mean the gospel age including Pentecost, the whole period covered by the Great Commission. But it is not all right if you mean only the recent ten or twenty or fifty years.

No one can know how near we are to Christ's return, and so it would be improper to say that we

are in the last days before Christ's return, on that ground. And it would be improper to use the term, "the last days," if we mean the term to be a Scriptural term, without including Pentecost. At Pentecost Peter said, "This is that." Pentecost was included in the blessed prophecy of Joel, that in the last days God would pour out His spirit and send great revivals.

Certainly the last days, as defined in Joel, did not end at Pentecost. If we go back to the passage in Joel 2:28-32, and the following verses in chapter 3, we can see clearly that Joel had in mind a period reaching far beyond Pentecost, to the return of Christ, the restoration of Israel, and related events. Even the part quoted by Peter in Acts 2:15-21 plainly speaks of great catastrophes in the heavens and the sun and moon, "before that great and notable day of the Lord come." And the very next verse in Joel, after those Peter quoted, beginning chapter 3, says, "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem. . . ." The period called the last days will continue to Israel's restoration. The subheads of the third chapter of Joel, as given in the Scofield Reference Bible, are, "The restoration of Israel," "The judgment of the Gentile nations after Armageddon," "Retrospect: the day of the Lord," "Full kingdom blessing." I give them here to show that Joel really foretold a whole age, the revival age, the gospel age which would include Pentecost and run on to the return of Christ, the regathering of Israel and their conversion. This is the period of time called in the Scriptures, by divine authority, "the last days."

This great period of time announced by Joel as "the last days" is co-existent with the scope of the Great Commission. Jesus said in Matthew 28:19,20:

"Go ye therefore, and teach, all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

The Great Commission covers a

## FEBRUARY 1

an important date because

### 100,000 Campaign Rates end on that day

- 2 one-year subs, \$3
- 3 one-year subs, \$4
- 4 one-year subs, \$5
- 10 one-year subs, \$11
- 50 one-year subs, \$51

These rates apply on all subscriptions sent in one batch. First subscription \$2 a year; other subscriptions sent in at the same time \$1 each per year. On Canadian and Foreign subscriptions please add 50 cents per year for each subscription. The offer is good for either new or renewal.

period of time beginning with Christ, and ends with the "end of the world," that is, the "consummation of the age." At once the spiritual mind sees the fitness of the great promise. God is to pour out His Spirit upon all flesh. Sons and daughters, servants and handmaids, old men and young men are to be filled with the Spirit of God and are to prophesy, that is, to witness with the supernatural power of the Holy Spirit. And during this entire age it is promised, ". . . it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." During this gospel age the gospel was to be taken to all the world, as the Great Commission had clearly outlined. Not to Jews only was the gospel to be preached, but literally to every creature, as Jesus said in Mark 16:15. It is true that in Old Testament times one who sought God could find Him. It is true that Jonah preached the gospel to the heathen at Nineveh and many were converted. It is true that there is evidence that Nebuchadnezzar, that Naaman the Syrian, that Ruth the Moabitess, that Rahab the Canaanite harlot, and many other Gentiles turned to God and were saved. But during Old Testament times the gospel was not boldly carried to every creature. So it was not true in this same beautiful sense then, as it is now, that "whosoever shall call upon the name of the Lord shall be saved." The "whosoever" is more prominent in this blessed gospel day.

It is also fitting that when Jesus commands us to go to all the world, He promises the power for our ministry. How sad it would be if anyone were commanded to take the gospel and could not have poured upon him the Holy Spirit! How sad it would be for anybody to be commanded to preach the gospel and get sinners saved, if he could not have a supernatural endowment of power! You see, this great gospel age we are in now is the age of the Great Commission, and this is the period which is called in the Bible "the last days." We ought not to use the term in another sense not Scriptural and contrary to this clear Bible usage. Those who speak of "the last days," meaning these present days we are in, as a separate time not like the rest of the gospel age, are wrong.

### II. "The Last Days" Is Terminology Never Used in the New Testament to Refer to the Last Few Years Before Christ's Return

Several times in the New Testament, language like this is used: "these last days" (Heb. 1:2), "in the latter times" (I Tim. 4:1), "in the last days" (II Tim. 3:1), "in the last days" (II Pet. 3:3), "the last time" (I John 2:18). It is a striking fact that in none of these passages of Scripture in the New Testament does the terminology refer to the last few years before Christ shall come (whenever that shall be, we do not know). Let us consider these Scriptures and others often used as if they marked the time we are now in, perhaps since World War I, as if it were a separate time of declension where there would be less soul winning. We will find that they do not mean the present time more than other times, and they ought not to be used in preaching that certain things now occurring are signs of the soon coming of Christ. That is a misuse of the Scriptures, since they do not refer to this time more than the whole age. As

to that, you can judge for yourself after a careful examination of the Scriptures.

### 1. Note Hebrews 1:1, 2:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

Here the term, "in these last days," is used of the time in which Jesus Christ brought God's revelation to earth in person, when He walked on earth. In the ministry of Jesus Christ, then, began the period of time called "these last days." The period properly means the whole age, we suppose, as defined by Joel, and the period certainly began with Jesus Christ.

### 2. Consider I Timothy 4:1-3:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

"In the latter times," this Scripture says, "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron." But verse 3 tells us plainly that this departure from the faith, under the influence of seducing spirits and doctrines of devils, with seared conscience and lying tongue, will result in certain heresies. First, those who depart from the faith will forbid people to marry. Second, they will command to abstain from meats.

Does anyone suppose that these are recent heresies? We know that for centuries the Catholic church has forbidden priests to marry. has forbidden nuns to marry. And in medieval times they laid far more stress upon this than they do today. There were countless thousands of monks of every kind, and monasteries and convents on every hand. The term, "in the latter times," here could not refer to the last few years.

We also know that the Catholic church has commanded its members not to eat meat on Friday, not to eat meat during lent, etc. These commands are not of God. But this heresy is not new. It has come down for centuries. And the term, "the latter times," certainly does not mean in recent years. It must mean that in this gospel age, at various times, such heresies will arise as they have arisen.

### 3. Consider II Timothy 3:1-5:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away."

What does the term, "in the last days," mean in this Scripture? Well, the next verse, verse 6, says: "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts." So some of that sort were living even then when Paul wrote the letter to Timothy.

And in verse 8, just below, Paul says: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." Again Paul is writing in the present tense. Some of these wicked people in the last days Paul knew himself and said ". . . so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." And he uses Jannes and Jambres in the time of Moses as an example, so that we know this is not a new kind of heresy. Modernism is not new. Falling away from the truth is not new. For people to have a form of godliness, but to deny the power thereof, as prophesied in verse 5, is not new. All the Pharisees in the time of Christ were guilty of that sin. We certainly could not

say that Paul meant, by divine inspiration, to here picture the last few days or years of this age, just before Christ would come. He was talking about the course of the whole age, and the things mentioned here have been manifested throughout the age. Some of it was manifested in Paul's time, and he refers to definite men then alive who were guilty of the things mentioned.

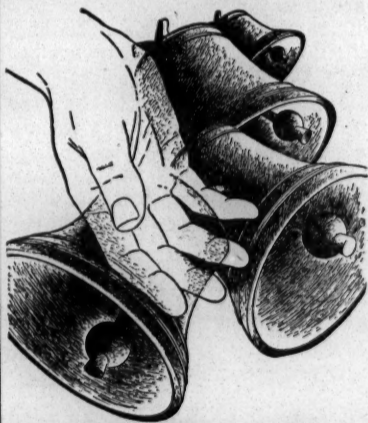
It is perfectly all right for a preacher to preach on II Timothy 3:1-5, but it is wrong for him to leave the impression that the sins here mentioned are marks of the last few years, and not of the whole age, the whole period of "the last days" as defined by Joel.

### 4. Consider II Peter 3:3, 4:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

In the last days there shall come scoffers. this Scripture says, who will walk after their own lusts and doubt the second coming of Christ. Now consider honestly; is this a mark only of the last few years? I was converted at nine years old, joined a sound Baptist church when I was twelve, was baptized, and heard fine preaching all of my life. There was never a doubt about the inspiration of the Bible, the deity of Christ, the need for the new birth. My teachers and preachers were not modernists. Yet I never heard any clear teaching on the second coming of Christ all these days. I did not hear it when I attended Decatur Baptist College, nor when I attended Baylor University and got my degree. I did not hear it in the good Southwestern Baptist Theological Seminary which I attended. Not until I had been out of the seminary some years was the matter forcibly brought to my mind and I began a careful study. All my life, until I was about thirty years old, I was among good Christian people, among good Bible preachers, but I never heard anything taught about the second coming of Christ! Forty years ago most of the Christians in America knew nothing about the second coming of Christ. But a hundred years ago, they knew even less. The truth is that premillennial truth and teaching about the second coming of Christ

(Continued on page 3)



## CARILLONIC BELLS

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# Noteworthy NEWS Notes

EVANGELIST JAMES V. LAMB

## "MISLABELED POISON GAS KILLS HOSPITAL PATIENT"

"Port Jervis, N. Y., May 12.—(AP)—A patient died on the operating table at St. Francis Hospital from carbon dioxide mistakenly administered for oxygen because it had been mislabeled, the Orange County district attorney and Port Jervis police chief said today.

The officials said there appeared to be no fault on the part of the hospital or staff. Police seized all gas cylinders at the hospital and sent a warning to all hospitals supplied by the firm from which St. Francis Hospital obtained the cylinder. The authorities did not name the firm.

The patient was John H. McCooley, 53-year-old railroad conductor, who was being prepared for an operation for stomach ulcers."

Accidents happen every minute—in fact, in the U.S.A. an accidental death occurs every 5½ minutes, an injury happens every three seconds and 190 pedestrians are killed every week!

This hospital accident in New York State was but one of many. The hospital staff believed the carbon dioxide gas was oxygen. The doctors were sincere, so were the nurses. The patient was sincere when he placed himself in their hands. They were all sincere when they believed that the tank contained oxygen—it was labeled oxygen—but it contained carbon dioxide. Sincerity is not enough!

If a man were to board a train headed north when he wanted to go south, his sincerity would not take him south. He would go north whether he was sincere or not.

In the spiritual realm people often say, "If one is sincere in his belief, he will go to Heaven. Just as long as a person believes he is right, he is right."

More than likely you have heard this statement made numbers of times. Perhaps you might have made it yourself. What about it? What does God's Word say about it? After all, your opinion or mine does not matter unless it is backed by the Bible.

The Bible says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

Now, I'm not talking about denominations. No denomination or church saves. Anyone in any denomination who is saved, anyone who goes to Heaven does so through the Lord Jesus Christ ALONE. God's Word says some are going on a way that "seems right" but the "end thereof are the ways of death." Many are sincerely wrong in spiritual things, and are headed for eternal spiritual death. Just because something is "labeled" Christian does not make it according to the Bible. Paul said in Romans 6:23, "For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord."

Man may have, and does have, ways that seem right, but they end in spiritual death. Many sincere people are not going to Heaven who think they are. They are wrong—even though sincere.

A dear lady who ought to have known better said to me once, "Brother Lamb, I believe all 'religions' are good. The people in Africa have theirs. In China and India they have theirs. We are all going to Heaven—only on different roads."

The tragedy is that many people today believe just like the lady who made this statement!

There are not many roads to Heaven! Some are "labeled" Heaven, but they lead to Hell. There are not many systems of truth.

## Dr. Bob Jones Says:

During the recent Christmas holidays, my son and I received more wonderful letters from our students and from the friends of Bob Jones University than we have ever received at any other Christmas season in the history of the school. Students wrote us about the blessings that God has sent them through Bob Jones University. Parents thanked us for what the school has done for their children. People that have visited the campus wrote about the inspiration that has come to their own hearts, and many said, "We were so surprised to find such a wonderful plant, and we were never in any place like Bob Jones University." These words, of course, inspire us to keep on keeping on in the service we are trying to do for the Lord Jesus Christ. I am sure our friends will be interested in reading the following letter which came from a man in Florida. I quote:

"On October 30, my wife and I stopped at your University for a short time en route to Florida. We were very much impressed with the courtesy of the students on the campus who would greet us in such a cordial manner as they passed by after class periods. We were perfect strangers but their greetings were wonderful and done in such a pleasing friendly way that we were delighted. We had pledged the sum of \$50 and this was paid earlier in the year. We are enclosing another check for \$50 which you may add to your Student Loan Endowment Fund. Most folks like to make a good investment. Here is a real opportunity."

We sincerely hope that you friends who have helped us in the past will do all you can to help us with the Student Loan

Endowment Fund between now and the close of this school year, which will be May 30. We sincerely trust that you who have felt moved to invest some of God's money in the Student Loan Endowment Fund but who have not yet done it will either make an investment between now and the close of school or will write that you will send a definite amount before the close of 1951.

We are glad to tell you that as of January 1, we have raised a little over \$400,000 of the \$1,000,000, which we are endeavoring to raise. We are so eager to pull this up to \$500,000 by the time this school year comes to a close. You can help us, and I feel in my heart that you will. We honestly believe we are offering you Christian people an opportunity to invest some of God's money that will bring greater returns to the Cause of Jesus Christ as a whole than possibly you ever had offered to you.

You are interested in missionaries. We are training missionaries. You are interested in evangelism. We are training evangelists. You are interested in Bible teachers and preachers. We are training them. You are interested in church secretaries, Christian school teachers, and young people who are going to serve the Lord Jesus Christ in other fields. Well, we are training them. Money invested here will be money invested in a large way in the work of the Lord Jesus Christ. So I hope you will keep this in mind and do your best, and please let us hear from you as early as possible. God bless you.

BOB JONES, Founder  
Bob Jones University  
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(Advertisement)

There are not many ways to get eternal life.

Jesus emphatically declared, "... I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Notice the definite article "THE" is used by our blessed Saviour. Christ did not say, "I am A way" among many ways. He did not say, "I am A system of truth" among many systems. Jesus did not say there was any other spiritual life outside of Him! He alone is THE way, THE truth and THE life.

Many are sincere in the belief that membership in some church is the way to Heaven. Others are resting in the rites of some church as a sure way to Heaven, but baptism, confirmation, or communion are not going to save.

God's Word says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Thousands are trusting—yes sincerely even—in moral deeds and a clean life to get to Heaven. Paul said to those who trust in good works for salvation, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour" (Titus 3:5,6).

"How can I be sure?" someone questions. You can be sure! You don't have to hope, guess, or suppose you are a Christian. Go to God's eternal Word and find the way. Get your Bible and turn to the Gospel of John, chapter 3. Begin at verse 1 and read the entire chapter. Now notice verses 7 and 8 where Jesus says to Nicodemus, "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Ask yourself, "Have I been born again? Have I come to the Bible way? Am I trusting ONLY in the Lord Jesus Christ for salvation?"

Now turn to Romans chapter 10 and begin at verse 9, "... if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9,10).

You can know you are saved because you will love the brethren (I John 3:14); you will have the witness of the Holy Spirit (I John 5:10); and you will have assurance because you believe what God's Record says, "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:11-13).

Don't put your trust in a LA-

## Baptist Liberties, Inc. Needs Help

By the Editor

A letter from W. A. Burkey, pastor First Baptist Church, Bethel, Kansas, and President of the Southern Baptist Convention of Kansas, appeals for SWORD readers to help, since many of our readers are Baptists. The organization, "Baptist Liberties, Inc." of which he is the treasurer needs financial help to carry on its fight to have the rights of local Baptist churches to carry on their own affairs established by law in Kansas. Already in two cases—that of the First Baptist Church of Centropolis, and that of the Argentine Baptist Church of Kansas City, Kansas, the courts have ruled against the autonomy (self-rule) of the local church and have allowed a small and worldly minority to take the building from the congregation in the name of the Northern Baptist Convention, (Now American Baptist Convention). Other congregations have given up their buildings and reorganized to maintain their independence. A steady fight is being made by some Northern Baptist leaders, led by Buford Braly, attorney for the Central Baptist Seminary, Kansas City, to compel support of the American Baptist Convention (formerly Northern Baptist Convention) by threatening to take church buildings away from churches that do not bow to Convention leadership and support convention causes.

The American Baptist Convention has been steadily losing ground. According to *The Pathfinder* they have lost one church every other day for many years, and it is claimed they now have less than 6,000 churches definitely cooperating all over America and a total membership of less than one-fourth that of Southern Baptists. Modernistic leadership and the inclusive policy (that is including modernists among Bible-believing missionaries and officials) are the principal reasons. So as a desperate measure, the convention leaders have gotten court orders in Kansas taking away the liberty of local Baptist churches who run their own affairs.

"Baptist Liberties, Inc." has been organized to take the matter to the Kansas Supreme Court, and is a cause worthy of support. \$1700 is needed by February 4, 1951. Money will be carefully accounted for and we believe those Baptists who are concerned about Baptist liberties and the rights of Baptist churches to carry on their own affairs by democratic local church government would do well to support this cause. I will be sending my check today. Make checks payable to "Baptist Liberties, Inc." and address all gifts to:

Rev. W. A. Burkey, Treasurer  
First Baptist Church  
Bethel, Kansas

## A Blessed Age of Revival

(Continued from page 2)

became prominent in America largely through the ministry of D. L. Moody, Dr. R. A. Torrey, and the teachers and preachers whom they called together and helped to establish in this matter. The truth was spread widely through Bible institutes, and Bible conferences which grew out of the ministry of D. L. Moody, R. A. Torrey, and their associates. For hundreds of years there had been little teaching about the second coming of Christ. In England the Plymouth Brethren spread widely the teaching about Christ's coming.

BEL but in the Lamb of God, for Peter said, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Peter 1:18, 19, 22, 23).

Commentaries written long ago scoff at the "Chiliasts," that is, those who believe in a millennial reign of Christ on earth. Those who believed in Christ's personal, premillennial return and reign were counted literalists and fanatics. There is more teaching right now about the second coming of Christ than the world has heard for three hundred or four hundred years! So this heresy of men walking after their own lusts and scoffing at the second coming of Christ is not a new heresy. We cannot say that it is peculiar to the last few years since World War I, and it certainly will not be peculiar to the few years before the Lord Jesus returns, whenever that may be.

So the term, "in the last days," evidently means during this gospel age, as defined by Joel. It certainly does not mean some particular short period in the last part of this age when, according to some, there can be no more great revivals!

### 5. Consider I John 2:18:

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists: whereby we know that it is the last time."

Here twice is the clause, "it is the last time," but it is obvious that John means the time then present. And that verse expressly says that though one great antichrist is to come after the rapture of the saints, antichrists were present then.

All those who cry that great apostasy is on, that there are hearts which are hardened against God, that this age is a wicked age, with the spirit of Antichrist, should notice that so it has been in every age! These are the last days, beginning before Pentecost, really beginning with Christ. These are the last days before Christ will come to personally take over the world and destroy the wicked Gentile world powers. But it was "the last time" when John the apostle wrote his first epistle. The great falling away had already begun then, as it has begun in every age. So the term, "the last time," is meant to fit the whole age and not any last few years of the age. It does not fit 1950 any better than it fit the year A.D. 90. A man who preaches on this text must preach that the whole age is alike, with the falling away of people, with hatred and opposition to the gospel, and with wicked, anti-Christian people, infidels,

(Continued on page 4)

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## A Blessed Age of Revival

(Continued from page 3)

atheists and haters of God occurring all through the age.

From a consideration of all the passages which speak about the last days in the New Testament, it is quite clear that the term in the Bible never means just the few years preceding Christ's coming. And it is quite clear that God has not set off the last few years before Christ's coming to be different from the rest of the age. God has not even intimated in the Scriptures that before Christ comes there would be a special period of time when men would be harder, when revivals would be impossible or more difficult. All that is the manufactured excuse of those who do not pay God's price for revival and for soul winning. It is the subconscious rationalization of people who do not feel that God is able to meet this age, do not feel that the gospel is sufficient, do not feel that God's power and God's promises are sufficient. It is the excuse of those who are defeated, backslidden and unbelieving. Or it is the cry of those who have been misled in doctrine by the ultradispensationalists who have taught a false doctrine about a period of "last days" at the close of the age in which it is not supposed that there can be great revivals, and when it is supposed men are more wicked, that God's Word does not work the same, and that revivals are much more difficult, if not impossible. The scriptures teach the exact opposite, that the whole age alike is the age of revival.

### III. "The Last Days" Are This Whole Age of Great Revival

To many, any thought of the last days is a thought of defeat, a thought of sadness about the futility of Christian work. It ought not so to be. The term, "the last days," ought to bring real joy to the Christian heart. For the term in the Bible means this age of grace, this age when the Great Commission is given to us, this age in which Christ has promised, "And, lo, I am with you always, even unto the end of the world." It means this age which is to be marked by great revivals, and those revivals are to mark the end of the age as well as the beginning of it, at Pentecost.

Consider again Joel's prophecy quoted by Peter at Pentecost, and let us see some of the blessed features which mark this whole age, features which make soul winning comparatively easier than in other ages, and make great revivals always possible.

First, the whole age is to be characterized by the pouring out of the Holy Spirit upon Christian workers. In Acts 2:17,18 Peter said:

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

"I will pour out of my Spirit upon all flesh"; that is, on all kinds of people, on all races of people. The Holy Spirit is not to be poured out upon a prophet here and there, but upon God's people, Christian people everywhere who are willing to pay God's price for soul winning. Sons and daughters shall prophesy (which means to speak and witness in the power of the Holy Spirit). Young men shall see visions, old men shall dream dreams. Even on servants and handmaidens God will pour out in those days of His Spirit and they shall witness for Christ in the supernatural power of the Holy Spirit.

We cannot emphasize too strongly that these blessed promises are for the whole age. This mighty pouring out of the Holy Spirit came upon John the Baptist, the forerunner of Christ (Luke 1:15). It came upon Christ Himself before He started His public ministry (Luke 3:21, 22). The mighty power of the Holy Spirit came upon the apostles after they had waited at Pentecost. That mighty revival at Pentecost was "a specimen revival," as D. L. Moody loved to say, and as he said pub-

licly in his great campaign in Boston.

Oh, how we need to learn that it is the pouring out of the Holy Spirit which enables people to speak for God with power! The Spirit-filled testimony, the Spirit-empowered prophesying of Christians, whether sons and daughters, servants and handmaidens, old men or young men, is what is needed to win souls. Without a supernatural enabling, a supernatural endowment of power, it is impossible to win souls, impossible to have great revivals. But, thank God, this pouring out of the Holy Spirit is characteristic of this age. D. L. Moody had it just as did Peter at Pentecost. R. A. Torrey, Billy Sunday, and every other soul winner has had it. We, too, may be filled with the Holy Spirit, mightily endowed with power from on High for soul winning. It is the heritage of this age! It is the first mark clearly promised for these last days, which began with Christ's ministry, had its great, typical, sample manifestation at Pentecost. If we may have the fullness of the Holy Spirit, then we may have revivals! We can have God's best, God's all, if we but have the mighty power of His Spirit! Thank God that all through this age, even to the end, the Lord has promised this power to those who seek His face and pay His price. We can have revival now because we can have the floodtides of the Holy Spirit, just as they had at Pentecost. It is the divinely-given mark of this age!

And again, let us take courage from this blessed Scripture passage which Peter quoted from Joel at Pentecost. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:21), said Peter. This is said of the whole period of time, including Pentecost, and

including all the time down until the coming of Christ to reign, and His kingdom, on earth. We have called attention already to the fact that the great revival in the tribulation period will be wrought by the same fullness of the Spirit as the great revival at Pentecost. The beginning and ending of the age, and all in between, is to be marked not only by the pouring out of the Holy Spirit upon God's people for witnessing and soul winning, but by the wonderful ease with which anyone who will may be saved! "Whosoever shall call on the name of the Lord shall be saved." Every honest heart who wants salvation may have it. Only those who will not come to Christ miss salvation. Those who are willing to turn from their sins and so willing to trust in Christ and receive Him, are never cast out! What a simple, wonderful, beautiful offer of salvation: "Whosoever shall call on the name of the Lord shall be saved." Every sinner who honestly asks for mercy may have it. And this is a mark of the whole age.

Note the "whosoever." This is a gospel not just for Jews, but for Gentiles, too—all races, in every clime, in every circumstance. It is a gospel for the rescue mission and the slums of the cities; a gospel for little children as well as reprobates and derelicts. It is a gospel for mature, upright, moral religionists like Nicodemus. Whether up-and-out, whether down-and-out, this whosoever includes them all. It includes heathen people in every race, darkest Africa and poor enslaved China. And this "whosoever" is, in a particular way, the mark of this whole age.

And this verse indicates that the aim of the gospel throughout the age is the same. It is to get people saved. The expectation of the church ought to be everywhere that people will be saved.

(Continued on page 10)

## Foremost Revival Weekly?

(Continued from page 1)

has so defended evangelism and taught soul winning, has so helped bring about revival that Christians everywhere should help to entrench this mighty force for God. Let us establish THE SWORD OF THE LORD so as to influence this whole generation for revival and soul winning and the truth of God. When you consider how THE SWORD OF THE LORD has stood unwaveringly, and in the power of God, for the things most dear and most necessary, for old-time Bible Christianity, you will see that the work of the Sword of the Lord Foundation deserves your unstinted and loyal and constant support."

It is a fact that THE SWORD stood true when others lost faith in revival. All over America and in England and in Canada evangelists were overwhelmed in the tides of modernism, worldliness, denominationalism, and ultradispensationalism. Disheartened, abused, scorned, many of the evangelists lost courage. Some went into the pastorate. Some founded tabernacles and Bible centers. Evangelists began to be ashamed of the hated, though Scriptural title, *evangelist*, and began to call themselves "Bible teachers and world travelers." But the editor of THE SWORD OF THE LORD still called himself an evangelist, still was used of God to hold blessed revivals, with the salvations of thousands of souls. That, in part at least, is why THE SWORD OF THE LORD is "America's Foremost Revival Weekly."

But there is another reason why THE SWORD OF THE LORD enjoys such a good reputation. Without the unstinted, sacrificial support of our loyal readers we could not have made THE SWORD what it is today. Time after time they have come to our rescue in a subscription campaign and helped us reach our goal. We thank God for them and their encouragement just when we need it most.

We know that when February 1 becomes history that it will be found that our readers have again demonstrated their loyalty. We are committed to the task of promoting revival and opposing modernism, worldliness and formalism. The battle is raging more fierce as the days roll by. We

need your help if we are to reach the present goal of 100,000 subscriptions by February 1.

We most sincerely invite you to help us continue to build the greatest circulation of any non-denominational, evangelical Christian magazine in America—100,000 subscribers by February 1. There are several ways that you can help us make THE SWORD continue to be "America's Foremost Revival Weekly."

**First.** Extend your own subscription three full years for \$5 (\$6.50 in Canada). Make it so that we will not have to write you to remind you to renew, so that you will not have a chance to forget. Put yourself on record permanently as a friend and reader of THE SWORD OF THE LORD.

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**Third.** Send a gift to our missionary and ministerial subscription fund so that we can send THE SWORD to needy pastors and missionaries and ministerial students.

Use the handy coupon elsewhere in this issue. Send all subscriptions to the Sword of the Lord, 214 W. Wesley Street, Wheaton, Illinois.

**Don't Forget  
February 1!**

## THE NEW ANALYTICAL BIBLE—A REVIEW

By the Editor

On June 30, 1950, *The Sword of the Lord* carried an editorial calling attention to errors in a family type Bible, called *The Good Leader Bible*, which was, according to the title page, "Published by John A. Dickson Publishing Company, Chicago 1, Illinois." I called attention to the fact that the introductions to various books in this Bible taught the modernist view, that the book of Jonah was not written by the Prophet Jonah, that the book of Isaiah was a collection of manuscripts by various authors. It taught that the book of Daniel was not written as the Bible claims it to be, by the Prophet Daniel, but by other writers hundreds of years later—that therefore the predictive prophecies in the book of Daniel were written after the happenings occurred, not before.

Since the John A. Dickson Company publishes the *New Analytical Bible* which is very widely sold and very widely commended by good Christians, the editorial aroused great interest and brought many questions. Was the *New Analytical Bible* itself tainted with notes prepared by modernistic infidels? I had letters from numerous agents who sell the *New Analytical Bible*. Mr. Paul C. Hoffman, general manager of the John A. Dickson Publishing Company phoned me and made an appointment. On September Seventh he came by appointment, bringing with him Mr. Rollo Fogarty, production manager of the Consolidated Book Publishers, the parent company which owns the John A. Dickson Company. These courteous Christian gentlemen sat with me for an hour and went fully with me into the facts about the *New Analytical Bible* and of the *Good Leader Bible* which I had criticized.

I should like to clarify these facts in the minds of readers as far as possible.

1. Note that the *New Analytical Bible* is not the same as the *New Leader Bible*. Both are published by the Consolidated Book

Publishers, the *New Analytical Bible* being published through the subsidiary company, the John A. Dickson Publishing Company at the same address. But they are two different Bibles. They use some of the same copyrighted material.

2. I have the solemn assurance of Mr. Fogarty that the *Good Leader Bible* will not be reprinted or republished until the notes are thoroughly revised and made fundamentally sound. For this purpose Dr. William F. Kerr, dean and professor of theology of the new Conservative Baptist Theological Seminary at Denver, Colorado, has been employed to rewrite or edit all the necessary material to make the notes absolutely sound from a fundamental Bible believer's viewpoint.

3. Mr. Hoffman frankly told me that in the first 1950 edition of the *New Analytical Bible* some errors crept in, giving the modernistic viewpoint, inferring or stating that some of the books of the Bible were not written by the men whose authorship is claimed in the Bible and otherwise teaching that the Bible is not the infallibly reliable Word of God. But these

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mistakes had already been called to their attention and another revision of the *New Analytical Bible* has been made. This second edition of 1950, which may be identified by the term "Revised Edition", was corrected by Dr. Kerr. I have given several hours attention to this Revised 1950 Edition which is not yet bound, but was brought to me in proof sheets unsewed. I find that Dr. Kerr has done a good work and as far as I am able to see has corrected the outstanding errors of the former edition. The notes teach that the book of Jonah was written by Jonah, that Isaiah wrote the book of Isaiah, that Daniel wrote the book of Daniel, that the miracles in the Bible are believable for a Christian who accepts a supernatural God, that the Bible is the Word of God. Dr. Kerr, formerly professor in the Northern Baptist Seminary, now dean and professor in the seminary at Denver founded by the Conservative Baptist Association, is highly regarded as a devoted, fundamen-

tal Bible scholar. I do not believe that the notes in this new edition contain any modernistic teaching, and I believe that generally they will rejoice the hearts of Bible believers as staunchly upholding the Word of God and its authority and power.

## Merit of the New Analytical Bible

Dr. Kay, who originally prepared the notes and helps in the Dickson Bible, was a devoted Bible believer. Dr. Kerr, who has done recent editorial work on the Bible, has corrected errors that crept in in revisions.

I should like to mention some of the features of this Bible.

First, there is a strong dictionary of the Bible with nearly two hundred pages. Here you can find names of people and towns with definitions and other information. The dictionary includes Bible matters large and small, well-known and obscure, and is full of very helpful information, easily

found in this alphabetical dictionary.

Then, in the back of the Bible is a general index so that one may find either in the Bible or in the helps, any matter named.

There is a brief introduction to each book. There is an outline of the book. There is usually an account of outstanding facts about the book.

Interspersed through the text, often following every verse, are references to other parts of the Bible discussing the same matter.

There is a topical study of the Bible which is really simply a collection of Scriptures arranged according to subjects.

There is a good concordance, of more than a hundred pages. There are a number of Bible maps also.

I can see how the *New Analytical Bible* helps have been a convenience to many in studying the Word of God in helping find teachings on some particular sub-

(Continued on page 6)

## HARVEST IN FORMOSA

By Eugene M. Harrison

Associate professor of Missions,  
Wheaton College, Wheaton, Illinois

Wherever Jesus went He saw harvests ripe and ready for reaping. In Galilee He said, "The harvest truly is plenteous" (Matt. 9:37). In Samaria He urged, "Lift up your eyes and look on the fields, for they are white already unto harvest" (John 4:35). In Perea He declared, "The harvest truly is great" (Luke 10:2). And the Book of Acts gives the thrilling record of how the disciples, Spirit endued and emboldened, began to reap the harvests in many areas.

A new and inspiring chapter to the Book of Acts is being added in Formosa today. In that island, over which hangs the dire threat of communistic invasion, God is using Dr. Hendon M. Harris to bring many thousands "out of darkness into His marvelous light."

Dr. Harris was born of missionary parents and reared in China. Having completed his work in the Baptist seminary in Louisville, Kentucky, and his doctorate in the Northern Baptist Seminary of Chicago, he felt led to give up bright prospects in a well established pastorate and to launch the New Testament Evangelization Society, the chief object of which was the establishment of New Testament churches in needy places, especially in newly developed suburban areas. He and his consecrated wife made many sacrifices and several thriving churches were established. But Dr. Harris could not forget the tragic plight of the land of his birth, with its hundreds of millions in deep spiritual darkness and under the heel of godless communism. As he set aside days and nights to pray for bleeding, pleading China, he became convinced that God was calling him to take the message of salvation to Formosa, the rest of China being completely closed. Many people began to pray for Dr. Harris and his proposed mission to Formosa, and soon sufficient funds were contributed to pay his way by air to that distant island and to maintain him there for several months. Early in the morning of May 26, 1950, he left the Chicago airport. Five days later he landed in Formosa with a Bible in his hand and a burning message upon his lips. Thus began a remarkable saga in the annals of modern missions.

In three months more than 24,000 Chinese in Formosa, all being adults and nearly all men, have solemnly knelt on the ground, prayed aloud for the forgiveness of their sins and openly confessed their faith in Jesus Christ. These results are not superficial or sensational. Dr. Harris is not addicted to adding machine evangelism. He has found multitudes of aching, hungry hearts and he has given them the Bread of Life. He modestly and sincerely states, "I am a little preacher with a great God." God has marvelously blessed his faith and his old-fashioned message. "In every message," writes Dr. Harris, "I emphasize three great truths: that we are all sinners and headed for eternal judgment, that Christ died to save us and that the time to decide for Christ is now."

On August 6 he preached with the unction of the Holy Spirit to three large groups of Chinese soldiers and there was a wonderful melting of hearts. One of the con-

verts, General Yuan, invited him to preach to a full division of soldiers two days later. Dr. Harris gives a vivid description of what took place that day:

"Out on a vast field an enormous body of men were drawn up at attention. They were poorly dressed but their arms, their soldierly bearing and their discipline were excellent. Since it was impossible for the human voice to reach so far, the men were told to come near and surround the platform on three sides. I preached as a dying man to dying men. I showed them their sinful state, pointed them to the Lamb of God and urged them to decide for Christ. But I warned them of the futility and folly of a false profession. At the close of my message 7,000 men went to their knees, praying for the forgiveness of their sins and publicly confessing their faith in Christ. I then charged them to pray and read the Word of God daily, to witness to others and to live righteous lives. More than 24,000 people have knelt and confessed Christ since I arrived here. Pray for these converts! Especially pray that we may be able to provide them with New Testaments here for 20 cents each."

Would you like to have a part in this marvelous soul-saving ministry? Then PRAY! Pray daily and fervently for Dr. Harris and his mission on Formosa. "The harvest truly is plenteous. PRAY YE, therefore," said our Lord. The shortest way to the hearts of lost souls in Formosa, or anywhere else, is by way of the throne of God.

## Miller in Kansas

Evangelist R. Paul Miller, with the assistance of Johnny Becker, musician and children's worker, recently conducted a 12-day evangelistic meeting in the First Brethren Church of Portis, Kansas.

The visible results were gratifying with some 25 clear-cut decisions for the Lord; seven of those making decisions have been baptized into the church, and others are yet to be received. Just as gratifying as those clearly visible results was a definite spiritual lifting of the whole church. One young man said, "I feel as if some one has set a fire under me."

A men's fellowship supper the third night of the campaign was attended by about 80 men, who were challenged to earnestly face their God-given tasks.

The last Sunday afternoon was a high spot in the series when a great crowd from the immediate area and nearby towns filled the church to hear the lecture, "The End of the World, Will the Atom Bomb Bring It About?"

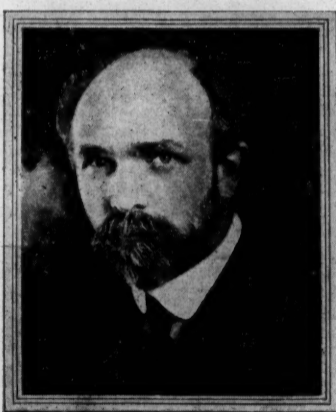
## How to Speak and Write Masterly English

Does your English reveal your lack of education, or does it prove that you are a person of culture and refinement? Are you handicapped in your speech and writing, or does your command of English rise to meet every occasion and every situation? English is the one tool you must use every day. This tells how you can improve it almost at once.

MANY persons say, "Did you hear from him today?" They should say, "Have you heard from him today?" Some spell "calendar" "calender" or "calander." Still others say "between you and I" instead of "between you and me." It is astounding how often "who" is used for "whom," and how frequently the simplest words are mispronounced. Few know whether to spell certain words with one or two "c's" or "m's" or "r's" or with "ie" or "ei" and when to use commas in order to make their meaning absolutely clear. Most persons use only common words—colorless, ordinary. Their speech and letters are lifeless, monotonous, hum-drum.

## Your English Reveals You

Does your English help or hurt you? Do you write and speak correctly or do your errors reveal and handicap you? Every time you talk or write, you show what you are. When you mispronounce or use the wrong word, punctuate incorrectly, or use flat, ordinary words, you handicap yourself enormously. Words are the compelling force in business. Ideas can be expressed only in words. An unusual command of English enables you to present ideas clearly, forcefully, convincingly. English is a tool you



SHERWIN CODY

use every day to improve your business or social position. If it is correct it helps you. If incorrect it hurts you more than you will ever know, for people are too polite to tell you about your mistakes.

## Stop Making Mistakes

For years Mr. Cody studied the problem of creating instinctive habits of using good English. He appealed to school superintendents, and 150 of them placed classes at his disposal for experiment. He appealed to great corporations, and they let their employees be tested so Mr. Cody would know how accurate they really were. He was amazed to discover that the average person in school or in business is only 61% efficient in the vital points of English grammar. After countless experiments Mr. Cody finally invented a simple method by which you can acquire a better command of English in only 15 minutes a day. Now you can stop making the mistakes which have been hurting you.

## His Self-Correcting Method

Mr. Cody was granted a patent on his unique device. Now he places it at your disposal. You do the lesson given on

any particular page, then you see just how Mr. Cody would correct that paper. You mark your errors, check them. Next week you try that page again, correct errors and check them in the second column. You see at a glance what you failed to remember, and you compare your average with that of grammar school graduates, high school graduates, and experienced stenographers, until you reach the 100% point in spelling, punctuation, pronunciation, grammar expression.

## Learn by Habit—Not by Rule.

Mr. Cody made thousands of tests and then applied scientific principles in developing his present method. He found that the trouble with old methods is that they do not stick in the mind. Rules are memorized, but correct habits are not formed. Finally the rules themselves are forgotten. The Sherwin Cody method forms correct habits by constantly calling attention to your own mistakes.

## Only 15 Minutes a Day

One wonderful thing about Mr. Cody's course is the speed with which these habit-forming drills can be done. You can write the answers to fifty questions in 15 minutes and correct your work in 5 minutes more. The drudgery of copying has been ended. Also, you do not have to go through material with which you are familiar. You concentrate on your mistakes until it becomes "second nature" to speak and write correctly.

## Write for Free Book

A book explaining Mr. Cody's remarkable course is ready. If you are ever embarrassed by mistakes in grammar, spelling, pronunciation, if you ever grope for words, this book will prove a revelation.

A command of polished and effective English denotes education and culture. It wins friends, impresses others favorably, and is a key to social and business success. Now this efficient system of acquiring it is offered to you. Spare time study—15 minutes a day—in your own home will give you power of language worth more than you now realize.

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## "STEPPING STONE TO ADVANCEMENT"

"The Course was a stepping stone for me. Soon after I enrolled I was promoted to Chief Clerk. Later the Course was invaluable in helping me pass the bar examination; 87% failed. Also aided me in passing a number of Civil Service examinations." Albert F. Nebelich, Route 2, Sunman, Indiana.

## "GREAT HELP AND BENEFIT"

"Your Course is quite the most interesting way I have ever studied English. I feel that it will be of great help and benefit to me in my secretarial work, and to me it is money well spent." Mrs. Reba Shields, 623 Ivy St., Jacksonville, Fla.

## "WORTH MANY TIMES ITS COST"

"I give this testimony that your Course has been of great help to me in pronunciation and grammar. It is simple and yet covers all the ground in a very efficient manner. Its value to me is worth many times its cost." The Rev. Niel P. Thomsen, 1009 Auburn Pl., N.W., Canton 3, Ohio.

## "A SHORT-CUT"

"The Course offers such a splendid way to learn that it has been a real joy to study."

For a busy person, a short-cut to knowledge is really needed. I felt a little sad when the last lesson was received, so I am reviewing the lessons from the beginning." Mrs. Gertrude Galton, Martha Washington Inn, Abingdon, Va.

## HELPS IN HIS WORK

"I had no idea when I first started my study that a correspondence course could be so comprehensive, thoroughly honest, and personal as I found yours to be. I am entirely satisfied with it, and I cannot praise it too highly. I know it has already helped me with my editorial work." George A. Lyon, 816-A Gaston St., S.W., Atlanta, Ga.

## OVERCOMES INFERIORITY COMPLEX

"It has helped me a great deal, and it has given me an added sense of security when addressing other persons. It is surprising to find how far one becomes in the use of English, especially when one has been out of school for some years. My mind and ambition had become somewhat stagnant, and I suffered from an inferiority complex. Mr. Cody's lessons have been of great help to me in overcoming these weaknesses, for which I am thankful." Mrs. Yvonne Cunningham, 608 W. Emerson, Monterey Park, Cal.

# Afraid!

(Continued from page 1)  
We are afraid! "The fear of man bringeth a snare" (Prov. 29:25), but "the fear of the Lord is the beginning of wisdom" (Psa. 111:10). And in this troubled world there can be a wonderful, hermetically-sealed protection in the Lord Jesus Christ. In this troubled day when all the yesterdays lean in on us and all the tomorrows are waiting to envelope us, we stand alone in one little today and we are afraid to look back and we are afraid to look forward. We are afraid to look to the signs and we stand all alone in the little today and we haven't learned to live even in this one day with Christ. We are afraid!

A nervous breakdown, trouble, tragedy, what may happen tomorrow—we cannot stand it! We have never learned to pray. So instead of intelligently seeking His face, we just cry, "O God! O God! O God!" Instead of forgetting the things which are behind; instead of leaving the tomorrows in God's hand; instead of living in the little day He puts within our keeping and then keeps us in it, we have never learned to live the way God arranged for us to live. So we are filling our jails, we are filling our institutions for the insane, we are filling our hospitals, we are filling our sanatoriums with good people

who have never learned that God has an answer!

You say, "Merv, are you a psychologist?"

No, I'm a preacher.

"Say, Merv, are you a psychiatrist?"

No, I'm a gospel preacher.

"Say, Merv, are you some kind of a doctor who can straighten ...?"

No, but I have a remedy.

You say, "Merv, do you believe you can diagnose the troubles of the world?"

Listen, any man who talks to ten thousand people intimately in ten years is going to know a lot about people, if he listens and then prays about every problem. I have found some answers. Do you want to hear them?

I used to preach a sermon that I thought people ought to have. I would sit in my study and pull down all my books. I would get C.H.M. and I would get so-and-so and I would get this one and this one and this one; and with all of my books laid scattered out on my table I would say, "Now this one says in the original Greek that it means this, and this one says this in the Aramaic and the Hebrew. And this man has a new idea over here. And this man says, 'This is

how it was. . . And this man says . . .'"

Then finally I got back to my verse and figured, How can I get three points out of that verse, three points that I won't forget? Let me see . . . Then I would get up wondering whether I would remember my points and I would preach to the folks and try to impress them with my oratorical ability. "Had I the oratorical brilliance of an ancient Demosthenes, never could I bring to you the heart of the story of glory, for life's falling autumn leaves in a summer sunshine . . ." Ah, I used to preach! I was an awful fancy preacher, but nobody got right, nobody got saved, nobody got helped. So I figured that maybe I might be wrong. Now I get down on my knees and say, "Lord, there are those people and those people, and they all have the same problems. And it keeps coming and keeps coming and keeps coming! They are afraid of anything. They are worried to death; they can't live and they are afraid of dying and struggle and worry and working. They are trying somehow to get an answer. Isn't there an answer in the Bible, God?" And God gives me an answer. Then I get up and tell the people the answer and folks come to me by the dozens and say, "That's exactly what I needed." Why? Because you have the same problem that everybody else has.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not allow you to be tempted above that ye are able; but will with every temptation [from Genesis to Revelation] also provide a way to escape, that ye may be able to bear it" (I Cor. 10:13). God has a wonderful answer. And there is not anybody in this house tonight but has said, "I wish you would conquer my fears."

The Fear of Death Not Necessary

The guilt complex, the hate element, the frustration of life—all of those things centered in the fear of the heart. We might say

paration of the Scofield Reference Bible.

I have no official or monetary interest in the Scofield Reference Bible. There are some things in the notes with which I do not agree, particularly a slight tendency to ultradispensational teaching. But again I say it is the clearest, most scholarly, most accurate, most dependable in all its helps of any reference Bible ever published, and it ought to be in the hands of all Bible-believing Christians. If a Christian can have only one Bible to use regularly, he ought to use a Scofield Reference Bible. If a minister or teacher can afford another Bible, he will find the New Analytical Bible helps often very useful. This Bible stands for the inspiration of the Scriptures, the deity of Christ and other great fundamental Bible doctrines. The notes are not clear on some lesser matters and misleading on some, in my judgment, while tremendously helpful as a working tool in some cases.

that fear or phobia has captured everybody from Washington D.C. to Podunk, Iowa, and we are scared to death to live or die.

You say, "Merv, does God have an answer for that?"

Yes. We ought to be afraid to die, of course, if we are outside Jesus Christ. I want to tell you, I have been scared to death sometimes, scared that I was going to die and then so scared I was scared I would not die. It is an awful situation—I have been there.

I will never forget kneeling down in a little tiny shack in Cuba waiting for a hurricane they said was coming through. As I knelt there I had everything all lined out. I got down on my knees by a little canvas cot, looked at the great big aperture at the bottom of the walls and I thought to myself, if a hurricane hits, I am gone with it. This looks bad. What will I do? I got my bag put over here. I packed all of my stuff. I hung my trousers on the chair so if I blew in the right direction I would blow right into my pants! I laid out my brief case. I picked up my valuable papers. I had everything all set. They told me hurricanes were terrible things, and I was scared to death.

I got down on my knees and prayed. And my Bible dropped open at the ninety-first Psalm. I had heard old folks quote it, but I never knew what it would mean to me. I had heard lots of folks say, "My, I love the ninety-first Psalm." I thought, "Well, that's nice. Old people ought to like that old Psalm." But when I was on my

knees waiting for a hurricane, it looked a lot different to me.

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. [I said, 'Amen, God, here I am!'] I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee . . . He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; [I said, 'Amen, Lord, here I am!'] And I read right straight through until the last verse;] With long life will I satisfy him . . . [I said, 'Lord, you'll have to prove that to me!']"—Psa. 91:1-5, 16.

On my knees I prayed. I can laugh about it now, but I was stark frightened, because just six years before many of the missionaries had died in the last hurricane. As I knelt there in that little mission station I said, "Lord, either this is true or it is a lie. Either you can take care of me or you can't. And God, I've got to straighten this one thing out. If I am afraid to die, I am not worthy to preach! Teach me to trust You completely. Life or death! O God, I commit my heart and my life to you now! I don't think You brought me down to Cuba to kill me. I think you have something for me to do; but God, Thy will be done!"

And I turned in on that little cot and fell fast asleep like a child. I never can fall asleep right

(Continued on page 7)

## 救はれん爲めに何をなすべきか

ジョン・アール・ライス

The words above are part of the Japanese version of WHAT MUST I DO TO BE SAVED, by Evangelist John R. Rice. Because SWORD OF THE LORD readers cared enough to give of their means, tens of thousands of lost souls in gospel-hungry Japan are learning of Christ and His willingness to save them. Other lands are calling for this booklet, too. Christians who desire to fellowship in this work are invited to send their contribution—large or small—to the Free Literature Fund, Sword of the Lord, 214 W. Wesley Street, Wheaton, Illinois.

# The New Analytical Bible

(Continued from page 5)  
ject, etc. And the 1950 copyright revised edition edited by Dr. Kerr will not cast reflection on the integrity or inspiration of the Bible. We commend the Bible and hope that it will be a blessing to many.

## Some Features of the New Analytical Bible Which We Cannot Commend

We are glad to give the above testimony clearly, but at the same time it is only fair to our readers, and proper, that we should name some features of the New Analytical Bible of which we do not approve.

First of all, the New Analytical Bible is intended to be sold to people of every faith, and so the notes in it intentionally take a middle-of-the-road position. On controversial doctrines, the New Analytical notes usually do not take sides. By reading the New Analytical Bible notes, a young convert could not learn whether one is saved by faith alone or by faith and works. One could not learn whether baptism should be by immersion or by sprinkling or pouring. One could not learn whether baptism should be only of regenerated people, or of babies. One could not learn whether Christ's coming would be pre-millennial or post-millennial, whether prophecies are to be taken literally or spiritualized away. I believe that the learned Dr. Kay who originally prepared the notes tried to be fair to everybody. So he gives the Lutheran position often, as well as the position of others. He gives the position of the Armenians and of the Calvinists. But it turns out that on a good many vital matters the notes in the New Analytical Bible do not declare what is the truth. It simply presents different sides of controversial matters without taking a clear stand. This I think is very unfortunate. I believe notes and helps in a Bible should not only show where to find certain Scriptures, but should help to explain what these Scriptures mean. I believe that the notes and helps in a good Bible should lead a Christian to a sound understanding of the great doctrines of the Bible. This in my judgment the New Analytical Bible does not do.

Second, the notes, while intending to be unbiased and to represent the principal opinions among large Christian groups on controversial matters, sometimes give special prominence to what I believe to be unsound doctrine. For example, in the general index under "SALVATION" is listed the following, "By Obedience, 1249 (Acts 2:37-42), 1294 (Rom. 6:1-18)." I do not believe that the Scripture cited teaches salva-

tion by obedience by baptism, which is the subject under discussion. In the same general index under the subject "BAPTISM" is this notation, "Condition of Salvation. See Salvation." This indicates that baptism is a condition of salvation and points to the above entry about salvation to prove it.

In the Bible dictionary, under the subject faith, the New Analytical Bible says, "Some believe that saving faith is the only condition of salvation (Acts 16:31) and one of the fruits of the spirit (Gal. 5:22). Others believe that saving faith includes repentance, confession of sins, and obedience to Christ (Acts 2:37,38; Rom. 10:8-17; Gal. 3:11, 23-29). See pages 1401, 1402, 1409." Will you note the inference, that Acts 16:31 is the only Scripture which teaches salvation by faith alone, and Acts 2:37, 38 is given as an indication that baptism is essential to salvation.

Then we are referred to the note page, pages 1401, 1402, 1409. On page 1401 is two-thirds of a column interpreting Hebrews 6:1-6 as teaching the possible apostasy of a born-again believer.

I am not willing to put into the hands of ordinary Christians helps which teach that people are probably saved by faith and baptism, that salvation can be lost for lack of good works, etc. That is the inference of these notes.

And I think I ought to say again that the Scofield Reference Bible is by all odds the greatest reference Bible in the world and that other good Bibles like the New Analytical Bible do not compare with the Scofield Reference Bible for accuracy and clearness of Bible teaching in the notes, for genuine helpfulness in daily reading and study. The Scofield Reference Bible has usually the helps on pages where needed, not over in the front or in the back of the book. There are paragraph headings which help to find the place in seeking a Scripture passage. The notes are clear Bible teaching. They trace from the Scriptures the clear teaching of the Bible on Christ's second coming and related events. They trace from the Scriptures the clear teaching of salvation by grace through faith alone, and the eternal nature of this salvation which is by grace and not of works. Since the Scofield Reference Bible was prepared by eight great scholars, and not by one man, it represents a degree of Bible scholarship impossible in notes prepared by any one good man. No private company publishing a Bible to sell by agents can compete with the Oxford University Press and the scholarly weight that was put into the pre-

paration of the Scofield Reference Bible.

I have no official or monetary interest in the Scofield Reference Bible. There are some things in the notes with which I do not agree, particularly a slight tendency to ultradispensational teaching. But again I say it is the clearest, most scholarly, most accurate, most dependable in all its helps of any reference Bible ever published, and it ought to be in the hands of all Bible-believing Christians. If a Christian can have only one Bible to use regularly, he ought to use a Scofield Reference Bible. If a minister or teacher can afford another Bible, he will find the New Analytical Bible helps often very useful. This Bible stands for the inspiration of the Scriptures, the deity of Christ and other great fundamental Bible doctrines. The notes are not clear on some lesser matters and misleading on some, in my judgment, while tremendously helpful as a working tool in some cases.

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## Afraid!

(Continued from page 6)

away. I never do! I lie awake until two and three and four and five and some nights all night long. I just cannot get to sleep. Now, don't come and give me some sleep remedies! I have read them all. "Just relax." "Let your finger nails hang down over the side of the bed." "First, let your toe get easy, and then the rest"—I have tried them all.

Do you know why God keeps me awake? That is the best time to catch up on my praying. Don't worry about me; I am healthy.

I never could fall asleep and here I was—I had finished the ninety-first Psalm, put myself in God's hand and fell asleep while I was waiting for a hurricane! And I slept like a baby.

I woke up the next morning and I was still there. There were my pants hanging there in the corner on a chair! I went to Mr. Thompson and said, "Mr. Thompson, where is this hurricane?"

One of the elderly men in our congregation passed away recently. The folks who had been away on vacation and had not heard the news sat in the home of this Sunday school teacher. They said, "How is old Mr. So-and-So getting along?"

A little red-haired girl piped up and said, "Oh, he died and went to be with Jesus, the lucky squirt!"

When her father heard her say it, he was astonished! What talk! What terrible talk! Why, the man was dead! Yes, but do we believe it or don't we? Was he in the presence of God or not?

"Well," you say, "Merv, if to be absent from the body is to be present with the Lord, then we have a hope, don't we?"

Surely we do. We do not need to fear death in Christ. Please believe me; I do not joke about death. But our little ones, before they have been wound into the warp and the woof of modern superstition, believe that "absent from the body, present with the Lord." I wish we could be like little children, don't you? You do not need to fear death.

### The Believer Need Not Fear Hell

Second, you do not need to fear Hell. You say, "But Hell is a real and awful terror. If there is such a place as Hell—and the Bible says there is—Merv, we ought to be afraid about Hell." Well, the wonderful thing is that when we are in Christ, even God cannot send us to Hell. "What?" If we are in Christ, even God cannot send us to Hell and Satan has no touch on our lives. We belong in Christ. "If any man be in Christ, he is a new creation: old things are passed away; behold, all things are become new." (II Cor. 5:17)—to that man who has been born again.

You say, "Merv, there you go again. You talk about being born again as though people should just be born again."

That is right. You see, when you are born the first time, you are going to die and you will be in Hell. But when you are born the second time then you have eternal life, and you will be in Heaven. It is that simple.

You say, "Merv, I thought there was something obtuse about it, oblique. I didn't think you could understand."

It is just that way.

One college boy says, "What's the matter, Merv; was I born wrong the first time?"

That's right. You were born wrong the first time. You see, we are born of the flesh fleshly and the result is death. But when you are born the second time you are born into the family of God through Jesus Christ and you have a heavenly hope and you will be with Him in Glory just as sure as you have been twice born. Once born, twice dead; twice born, once through death into the eternal life which is His and maybe we will never even die. Are you afraid of Hell?

You say, "Merv, I don't even believe there is a Hell."

Well, there is.

"Who said so?"

Christ.

"Can He lie?"

No.

"Is it true?"

Yes.

"Is there a real Hell?"

Certainly. If there was no Hell, I would not preach another sentence. I would say, "Goodnight you folks. God bless you; go home. I am going back to Rochester and put my feet up on a footstool. I haven't been home to sit down since the middle of May; and I am going home."

If there is no Hell, why do you suppose we preach like we do; burn our hearts and lives out preaching, preaching, preaching salvation from a place that does not even exist? Wouldn't I be a fool?

You say, "You're a lecturer, aren't you?"

No, I am no lecturer. I am a preacher.

You say, "You preach for money, don't you?"

No, in many cities I refuse to accept a single penny, not one penny—not one penny! Why? For the simple reason that I must preach to men that they be saved from Hell; it is my business before God. You could not hire me if you had a million dollars. The minute you can hire me, than I am no good to God.

If there is a Hell—and Jesus said so—we ought to be afraid of Hell. But there is a freedom from fear in Christ.

Have you ever been in a general

store? I love general stores. I guess there is just enough farmer left in me. I was reared in the city of Minneapolis where we have lots of farms—about thirty miles out! Anyway, there is just enough of the Minnesota soil in my blood to make me enjoy a country store. I love country stores.

Did you ever smell binder twine? Beautiful! Wonderful! And you can go into a country store and buy anything from a lamp weight to a horse harness—just anything you want. I love them. You do not have to figure out which store to go to. You just go to that store.

Then when you get to the store, if it is summertime there is a big barrel of some sort. It might be a barrel of oil. It used to be a cracker barrel or sugar barrel when I was young—a long time ago! And in the wintertime a pot-bellied stove. Don't you love those old pot-bellied stoves?

The other day I was in a little town—in southern Minnesota. I saw an old pot-bellied stove. It was November and there was a small snow on the ground. So the old stove in this general store was really going. Around the stove were a dozen, maybe fifteen men. One old gentleman was making quite a speech. They either talked politics, or religion, or the weather. But they would dispense with the weather according to the almanac and then talk about politics or religion.

This man was on religion. He had his thumbs in his galluses and he was pulling out on those big old suspenders. He had his jaw loaded

with a certain brown substance and he had not figured the displacement of his lower teeth (you navy men know what I mean) and there was a bit of an overflow down either side of his mouth and running out which painted two or three day's growth of beard—a beautiful sepia brown on either side!

This old gentleman was making quite a speech about Hell and about preachers. I thought, I want to hear this. I had just gone into the store to find out where I was supposed to stay in this little town. So as I stood there I heard the old gentleman say, "Do you know what these preachers are trying to do? They are trying if they can to scare us. And if they can scare us into thinking there is a judgment and a Hell, then they will scare us and get us to give more money to help in the church work."

And the other fellows nodded assent.

He said, "I will tell you one thing: nobody is ever going to prove to me that there is any Hell. The preachers made it up, and they get up and talk about it so that we will stay by the church and be loyal and do the right thing."

Well, when he got done with his speech I could hardly keep quiet. I pushed into the crowd and I said, "Sir, you are a lot older than I, and I really shouldn't be talking, but I would like to say this. You say there is no Hell, but Jesus says there is a Hell. Now, I think you men ought to take Jesus word

instead of his word. You say that God made Hell for people and therefore He wasn't a God of love. Actually God didn't make Hell for people. Matthew 25:41 says Hell was prepared for the Devil and his angels. And the only way we can escape it is by believing on Jesus Christ." I said, "No matter what you say about no Hell, preachers do not want to preach on Hell. They are just trying to bring you to a saving knowledge of Christ."

When I got done talking, he kept getting redder and redder. He spat to put out the fire I suppose a dozen times. When I got all done with my little speech, he said to me, "Who are you anyway? Some cookie salesman?"

I said, "No! I may look like a cookie salesman, but I'm not. I'm the preacher that begins a campaign over here in the first so-and-so church tomorrow morning."

He said, "Are you Rosell? Put 'er there. I'm a deacon in that church!"

I said, "If you are a deacon in that church, sir, I know what I am going to preach on tomorrow morning."

And the first time I ever began a campaign in my life preaching on Hell the first Sunday morning I began it in that city. I will tell you why. We have joked so much about judgment that the people these days do not even worry about God. They do not worry about Hell. We are not afraid to die and see God face to face because we do not realize there is

(Continued on page 8)

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freest nation in the world, but she is not free. And that little tad, as she grows older—she is now thirteen—is now more bound to it than ever before. If the girls wear one brown shoe and one black one, she wears them like that. If they wear one red sock and one blue one, she wears them like that. If they button their sweaters in the back, she buttons hers in the back. If they want their hats off the face, she has her hat off the face, or over her eyes. They wear bangs; she wear bangs. Waves—whatever it is.

You say, "Merv, why do people do like that?"

Because we are scared to be different. Sure we are! We are afraid of people. Do you know why some of you women never dare leave the Ladies Aid first? Do you know why some of you men never testify for Jesus Christ in your office? Do you know why some of you boys on the new football squad for your school this year have not said a word about Christ?

I am getting down to it. We have regimented the people of our generation until we do not dare think for ourselves. We do not dare talk for Christ. We do not dare take our stand. "You walk this way," and we all walk the same way. And we are not allowed —. It takes a man ten years after he gets out of college until he has enough gumption to think and talk what he thinks! That is right. Sometimes it takes him all his life and he dies, still afraid to think for himself.

Some of you women and some of you men and some of you young people are going to go right straight to Hell for the simple reason that you are afraid to go against the tide and take a stand for Christ. You are afraid!

Any old dead fish can float down a river. It takes a live salmon to go up that river and leap the rapids. And I want to say that if you know Jesus Christ and His life is in you, you can go against the tide. Even in Chicago, this "Christian" (?) city, it takes all the gumption you have to live for God and it takes some backbone and some doing to testify for Christ.

Did you ever ask anybody, "What do you think of the Lord Jesus?"

You say, "Oh, what would they say?"

You are afraid, aren't you? "What do you think of the Lord Jesus Christ?"

You say, "Merv, I can't say that in the office. I'm vice president of the bank."

Well, it is better to be a boot-black and live for God than to be a vice president of a bank and too afraid to mention Jesus Christ your Saviour! Saved? Thousands of people in Chicago would be saved if they were not afraid of what the folks around them might think.

A lot of girls are afraid to accept Christ—"what would the boy friend think?" A lot of fellows are afraid to accept Christ—"what would the squad say?" A lot of — are afraid to turn their face toward Jesus Christ and religion—"what would the rest of the men of the staff say?" A lot of you women are afraid to step out for the Lord Jesus and cut clean from the world and entangling alliances—"what would the club say?" Well, what will God say when you meet Him face to face if you have not accepted Jesus Christ as your Saviour?

Fear, constant fear of people, is more overwhelming than the fear of death or Hell. I will prove that point, then I am through.

A great number of us are so brave about death. And we are so brave about judgment. I have heard fellows say, "Well, if there is a Hell, I will take my chance with the rest of them."

Oh?

"Yeh, when I see God, I'll tell God the good deeds I've done. I've been as decent as the other fellow."

Yes, but God does not save you whether you are decent or not; He saves you in relation to Jesus Christ.

"Why, I believe on Him just like the rest. I must have believed on Him some time."

Well, have you, or haven't you?

"Well, I am as religious as the others! I'm not afraid to die. I'll die like the rest. Don't get excited, preacher. Don't . . . I'll die just like the rest of them."

Yes, and when you are on the bed you will call for me to come or some good preacher and if you do not, it is because you are too all-fired stubborn to yield to what your heart says you ought to do! When I come beside your bed, I am not going to put my finger in your face and say, "Listen, you turned down Christ before; now you can go to Hell!" I ought to say that, but I won't. I am going to get down by your bed and say, "God bless you, fellow. Will you put your faith in Christ now? Will you believe on Him now? Even now you can be saved."

You say, "Merv, do you think a man can be saved in his last hours?"

Surely. "Well," you say, "all right, then I will wait until my last hours to get saved."

But most people are not conscious in their last hours. Am I right, doctor? (Pointing to a practicing Missouri physician.) Not many people these days are free of the anesthetic in their last hours. They breathe out gently into eternity. In the easing of their pain, we let them die silently in the quietness of unconscious bliss. Most of the people who plan on getting right with God in the last hours are going to be disappointed. But if you live to your last hour conscious of your sin and Hell and judgment and Christ, you can be saved then. But the reason you are not saved now is because you are more afraid of people than of death.

About five o'clock one evening I drove my car out in the rough traffic in Minneapolis—out Hiawatha Boulevard. There is a bad stretch of train tracks there. Now they are putting an overhead pass there. But as we drove out from Minneapolis, out South Shore to Lake Nocomis, I hoped I wouldn't see a train; if I can just get by without seeing one train! But the semaphore started swinging, the cars before me stopped, the drivers watching the semaphore, since he saw the flasher kept flashing. And I did, too. We all saw it flash—the front cars there, I thought to myself, "Why do they have to keep the thing flashing after the train's gone by? I don't know why they must hold us now. We have things to do."

The man in front, a little impatient, pulled up a few more feet, then drifted back on the incline and we all drifted up and back and waited. By this time everybody in the line had heard the Diesel go through, so they all started sitting on their horns. You know what I mean. A great cocophony of sound began to rise behind us and above us. What a time! We could just almost hear the venom in the honking of the horns back of us. "All right, the train's gone by. If you can't drive it, junk it! park it! Get going, Get going . . ." You could just feel it! A block and a half of them all honking at once.

But the flashers kept flashing. And a little fellow, an old gentleman in the car, pulled up a little bit, then he drifted back and thought, "I can't cross with the flashers against me." Everybody was honking, so he pulled up. Fin-

ally he could stand it no longer. He cautiously pulled out across the tracks. When he got half way across, another Diesel and streamliner from the other way caught him at midsection, tore that old car all to pieces and scattered the body and flesh of that man along the right of way. There I sat looking at a man stepping out of this life into eternity, watching a man die! I was too weak to shift my car. I watched him as he went out of this life into the next. Why? Because he was more afraid of people that he had never met, more afraid of people whom he might never meet, then he was of death and eternity and Hell and God! Rather than displease the people, he moved out across the tracks, and the broken bones of him and the flesh of him and the blood of him were scattered all around. I said, "My God, can it be that a man would rather die than displease the people? Can it be that that man was not saved? If that man was not saved, he is lost, he will be in Hell! He went out across the tracks and died for fear of people whom he had not even met once, and death!

You say, "What are you getting at, Merv?"

Just this. Some of you are soundly Christians, are really saved. Some are not saved. Most of you who have never been to an altar to be born again are good, decent, respectable people in Chicago who are just afraid of displeasing the people you know by being so fanatical as to turn your heart over to God and be born anew in the name and blood of the Lord Jesus Christ. Instead of that you will die and go to Hell to please your compatriots; and your colleagues who would not be seen with you five minutes after you are dead are more important to you than your Christ who can stand for you for all eternity. And if we deny Him, He will have to deny us before the Father which is in Heaven. Are you afraid of people?

Why don't you say, "Lord God, I don't care what people say? I don't care what my squad, my colleagues, my clubs, my societies say. I am putting my faith in Jesus Christ and I take my stand for Him for when I die, only He can give me life eternal and His blood cleanse us from all sin."

Heavenly Father, in Jesus' wonderful name, I pray for these folk. O God, the closer I come to the closing day of this crusade the more I wonder at the fickle society in which we live, a society which has trapped us and duped us into thinking if we are forever agreeable with everybody, somehow we will be all right, a society that has outlawed God and forgotten Jesus Christ and put religion as a minor issue. Father, I pray that Thou shouldst call upon the intellectual people of this crowd and from the hearts of these people that thou shouldst call forth faith in Jesus Christ. Let them know though we fear death, though we walk through the valley of the shadow of death, if we believe on Christ we need fear no evil, for God is with us. If we are afraid of Hell, "there is therefore now no condemnation to them who are in Christ Jesus." If we fear people, "the fear of man bringeth a snare," but the fear, the awe, the worship of the Lord is the beginning of wisdom. O God, for these dear people, I pray. College boys, the high school fellows, lovely girls afraid of their friends; businessmen, society ladies, good homemakers afraid of their neighbors and consequently, afraid, they will die without Christ. Lord, free us from the fears of our heart, and may we conquer fear by faith, for faith cancels fear. We know it is true. O God, give us faith.

## Afraid!

(Continued from page 7)

a judgment to shun, there is a Hell to shun. I smile a little bit to rest you for a moment, but I want to say this desperately and seriously: there is surely a Hell after death for a man who rejects Christ! Do you think God is going to put Jesus on a gibbet and let Him die the ignominious death of the Roman government and let the world mock Him in a composite of all the vultures of the world, spit upon Him and mock Him and make ignominious His death? Do you think God is going to put His Son there to die and then if we reject Jesus Christ, if we refuse Jesus Christ, if we will not take Jesus Christ—do you think God is going to pat us on the back and say, "Come on, I'll take you into Heaven anyway"? No, He is not! There is a Hell for those who refuse Jesus Christ!

## The Terrible Fear of People

Afraid to live, afraid to die, afraid of Hell and judgment! I think the greatest fear in the world is the fear of people. And I had as soon die! Are you ever afraid of people?

Recently the mayor of Los Angeles made me his guest to speak at the Breakfast Club, to about a thousand key businessmen—rich, swell, smug, sophisticated, smart, independent, impudent, carping, critical businessmen. I do not mind preaching in a church, but I want to confess to you that to go to a breakfast with a thousand men and hear them making fun of everybody who got up to speak and then to know it is broadcast all the way up and down the coast—I was scared! . . .

What are you going to say to these people? Deep in my heart for a moment or two I was afraid; then I got to thinking, Well, I am an ambassador of Jesus Christ. I don't care whether they mock me or not. Who is the mayor but just the man who got the right number of votes? Who are these businessmen? Most of them got their wealth from their fathers anyway. I am going to get up and preach the gospel of Jesus Christ and let the sparks fall where they may. And like Elisha with Naaman standing outside the door, I said in my heart, "I will not cower to prestige, power, money-mad people. I am going to preach the gospel!"

And I got up and preached to those men. There was silence. They had criticized everybody else; they had laughed and joked. But the moment I began to speak, God shut their mouths like He shut the mouths of the lions when Daniel was in the den, and I preached the gospel of Jesus Christ. When I had finished they were sitting there weeping quietly. They forgot their cigars and cigarettes. I do not remember all I said. I told them about Christ, about America, about our kids. When I got through, I said, "How about it, men? Let's put our heads down and talk to God and pray—every head," and we prayed together.

No longer was I afraid. The situation was mine because I was His and He took care of me.

I have often been the guest of notable people. I do not know why God lets me meet big, important people. Some times I just sort of scrape my feet out at their door place and wish I had never gotten into it in the first place. But as soon as I step in, God puts His hand around my heart.

The last governor I visited, I said to him, "Governor, let's get down on our knees and pray, shall we?" And he got on his knees and I got on my knees and we prayed together—the governor of a great state.

I found out that God can protect you from the fear of people. And I found out when you belong to Christ you do not have to be afraid. I found out that the people who blast you the most and are the biggest critics of preachers of the gospel are as meek as lambs when they find out a man knows God's power and knows the answer.

I think it is about time that we as God's people take our stand for Jesus Christ. Too long have we hidden our faces in the spirit of apology and walked around as though religion were a sideline. Faith in Christ is the issue of life. You belong to Him and no man can touch you. There is not a man in Chicago who can touch me when I belong to Him!

Tonight we live in a regimented age in which our little tikes, six, seven, eight years of age, are tied to a program and they have to walk just so, work just so, act just so, look just so.

My little seven-year-old girl came home when she first went to school and she had her sweater sleeves pushed up above her elbows. I said, "Honey, it's twenty below zero. Pull your sleeves down!"

"But, Daddy, all the girls have them up."

"I don't care if they do. Pull them down!"

"But," she says, "Daddy, all the girls wear their sweaters up like that."

I said, "I don't care if they do. Pull them down!"

"Do you talk like that to your little girl?"

Yes, I do! No little seven-year-old tike is going to run me!

She looked at me with a pained expression in her eye and said, "But, Daddy, you don't understand. All the girls have them up!"

I said, "But, honey, you don't understand! You will die of pneumonia unless you pull them down. Get them down! Now!"

"O.K., Daddy. All right; O.K." She pulled them down, got her coat on, plowed through the snow and went to school. I know what she did when she got to school! (Laughter!) Sure she did! Fathers know everything! They find out from the mothers.

Here is a little seven-year-old child beginning in a society in the

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(See page 7 for complete list of titles)

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**Young Doctor Converted After Reading "Is Jesus God?"**

Evangelist James V. Lamb tells the following thrilling story:

"In a recent revival in September, 1950, in Caney, Kansas, a young optometrist came to a revival which I conducted in the First Baptist Church.

"The energetic evangelistic Rev. Joe L. Robbins, pastor, had felt a burden for some time to speak with the young doctor. So the pastor and I went together to the doctor's office to talk with him about being saved. After the pastor and I had presented the plan of salvation the doctor frankly confessed he was a skeptic and agnostic saying he was not sure there was a God. The two preachers talked further with him, but he did not surrender.

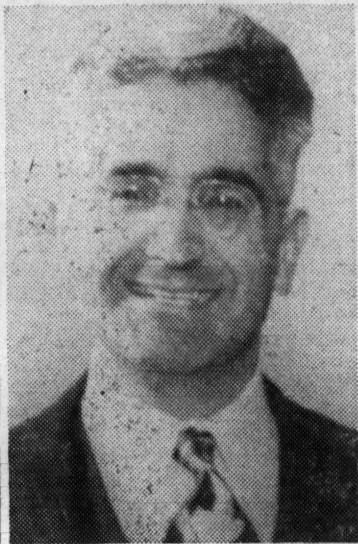
"On the way out of the office I asked the doctor if he would read a good book if I would lend him one to read. 'Sure I will,' the optometrist said.

"After the service Tuesday night I gave him 'Is Jesus God?' by Dr. John R. Rice. Friday night the doctor, and his wife, too, were gloriously saved.

"He told the pastor and I, 'You know, I had a full calendar of appointments for every day until you gave me that book to read, but the day I read the book at my office I didn't have a patient. I didn't know it then, but now I know the Lord allowed it to happen so I could read that book through. It answered my questions and settled my doubts.'

Praise God for these two who came to Christ because of personal work and the message of Dr.

# Storehouse Tithing: A Debate!

**Yes**

Dr. Gabriel R. Guedj

**Question:** "Resolved That Storehouse Tithing is the Proper Scriptural Doctrine of Financial Stewardship." Dr. Gabriel R. Guedj affirms, Editor John R. Rice denies.

Does God require all tithes of Christians to be given through the local church treasury? Dr. Guedj says, **Yes**; Dr. Rice says, **No**.

At present it is planned to run three articles by Dr. Guedj and three by Editor Rice. It is agreed that the Bible is the final authority for a Christian and that as brethren with mutual respect and confidence, we discuss this question upon which devout Christians may differ, to find and teach the will of God as taught in the Bible. Don't miss

**Part 2 Next Week.****No**

Evangelist John R. Rice

John R. Rice's book *Is Jesus God?* What if you could stop some young professional man's doubts, answer his questions and win him to Christ by giving a \$2.00 book? How many skeptical people with faith broken down in high school or college could be settled and perhaps won by this book, *Is Jesus God?*

## The Preciousness of a Brother's Prayer

By the late Dr. W. B. Riley

"Ye also helping together by prayer for us."—II Corinthians 1:11.

The prayer to which the Apostle here refers, was concerning a collection which had been taken, doubtless for the Apostle's support. It is called "the gift bestowed upon us by the means of many persons," and for that Paul desired that "thanks may be given by many on our behalf."

There are some of us who count the great prayer fraternity, who hold us constantly before God's throne, as our fortune. We believe that intercessory prayer is a power; and while we do not attempt to explain it, we bear witness to this fact of experience, namely that when our burdens have been heaviest, our danger most imminent, when the Adversary seemed most determined against us, we have discovered that somehow the Spirit of God, anticipating all of that, had stirred many people to pray; and more than once we have been compelled to assign victory to intercessory prayers.

Some years since I was passing through a great trial and I believed at that time that it was the greatest of my life. In the very midst of it when I was utterly unfitted for any duty, I had to keep an engagement of long standing in Chicago.

On reaching that city, I found an old-time friend eager for me to come out to Morgan Park and dine at his home. In answer to his urgent invitation, I went. His wife and mother were marvelously godly women—women who walked in the Spirit. At the dinner table, imagine my amazement to have

the wife say to me, "Dr. Riley, two nights ago mother and I were led to spend the whole night in prayer for you. We did not know why, but we found it impossible to do else." The speech astonished me immeasurably, but it also lent me hope in an hour that was otherwise dark, for I knew prayers so prompted by the Spirit would prevail.

Years before that, while yet pastor in Chicago, and owing to the financial stringency that began in '93, affecting profoundly my little church, I had faced exceedingly perilous problems; and to secure time to pray them through, I had gone to Southern Illinois for a day or two of outing.

A man came to me in a hunting field, and handed me a postal card. It was written by the wife of my senior deacon, a great and godly woman. The postal card read, "I know your burden this week, and I want you to know that

day and night I am interceding."

It was like a sunburst from behind the blackest cloud; but better yet is another thought, namely, that the brother of all brothers, even our Elder Brother Christ, does not forget us. You remember how that night when He was about to leave the upper room and go to the Garden for His agony and betrayal, Jesus first prayed for His disciples, committing them to the keeping power of God, and pleading that they might be sanctified in the truth, made one in the faith, effective in service, and received at last into Glory. To be sure, in their weakness they slept when He needed them; but even that failure did not keep them from the Father's blessing, for Christ had prayed for them.

We sometimes forget that Christ is the same yesterday, today and forever. The Christ of Peter is your Christ and my Christ; and that even as He said to Peter, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not" (Luke 22:31,32), so He speaks to us and pleads in our behalf, that we, when we recover, might strengthen our brethren. Yea, that we in response might, like Peter, be ready to say, "Lord, I am ready to go with Thee, both into prison, and to death" (Luke 22:33).

## Half-Wit Jack and the Agnostic

By Dr. T. J. McCrossan

A Philadelphia friend told us this story. He said an agnostic lawyer lived for years in the next block to him on the same street. He was naturally a very kindly man and had a host of friends; but, because of this fact his evil influence (religiously) was all the greater.

One morning, while the agnostic and this friend were waiting for the same car, a truck drove up and unloaded a great tent on the corner lot opposite, and other men began immediately to put the tent up. Being curious to know what the tent was for, the lawyer went over to inquire, and found that an evangelist was beginning meetings there that evening. That evening the tent meeting began, and soon a great crowd was attending, for the evangelist was a real man of God.

About the fourth morning after the meetings started, the lawyer heard that a little fellow about fourteen years old, known throughout the whole community as Half Wit Jack, had been saved the night before. That same morning our friend was waiting for the car, when he saw the lawyer come out of his gate and walk toward the corner. Suddenly little Half Wit Jack came around that corner walking toward the lawyer. The lawyer stopped him and said something. Little Jack replied, and then walked rapidly away. When the agnostic reached the corner to take his car, he just nodded to our friend and all other acquaintances, and then walked off by himself. When they boarded the car, he went away up front and sat by himself. He tried to make his friends believe he was reading his paper, but our friend, who was watching him keenly, could see that he was not reading. Next morning the lawyer was just as queer and unfriendly. Again he went to the front of the car, and had nothing to say to anyone. The result was that all that knew him were asking one another: What is wrong with Lawyer A?

After this strange conduct of lawyer A. had lasted about three days, that night our friend and his wife went to the tent meeting; and, to their great surprise, they saw lawyer A. there. The evangelist preached a splendid gospel sermon, and then urged all the unsaved who desired to accept Christ as the Saviour, to come to the altar. The first man to go was lawyer A., the agnostic. Some one told the evangelist who he was, and he went down and spoke with him; and, in a few minutes, they both arose and walked to the plat-

form. The evangelist then said: Lawyer A., whom you all know has accepted Christ as his Saviour, and he desires now to tell you neighbors what led him to do so.

The lawyer then stood up and said: Neighbors, you all know that for many years I have been a conscientious agnostic, and that I have talked against the Bible because it taught that there was a Heaven after death for the good, and a Hell for the wicked. Well, three days ago I heard that little Half Wit Jack had got religion here the night before; and, as I was walking to take the car the next morning, I saw Jack coming toward me. I stopped him and said: Jack, they tell me you got religion last night. Yes, Mr. A., I did. Well, Jack, haven't I often told you that there isn't any Heaven and there isn't any Hell? Yes, Mr. A., you have; but last night God was talking to me, and I began to think for myself. I reasoned like this: Suppose there isn't any Heaven, and suppose there isn't any Hell, then, Mr. A., I will be just as well off as you are when I die. But if there is a Heaven, and if there is a Hell, then I will have two chances to your one of going to Heaven, and you will surely go to Hell; and, Mr. A., I am no fool: and he walked rapidly away.

The lawyer then told the audience how God had used those words of Half Wit Jack to make him think, as never before. All day long, except when busy with clients, the Holy Ghost would repeat to him little Jack's words: "Suppose there isn't any Heaven, and suppose there isn't any Hell, then, Mr. A., I will be just as well off as you, when I die. But if there is a Heaven, and if there is a Hell, then I will have two chances to your one of going to Heaven, and you will surely go to Hell; and, Mr. A., I am no fool." Then at night, he said, God would wake him up, and again and again—like a voice speaking to him from within—he would hear little Jack's words: "Suppose there isn't any Heaven, and suppose there isn't any Hell, then, Mr. A., I will be just as well off as you when I die. But if there is a Heaven, and if there is a Hell, then I will have

two chances to your one of going to Heaven, and you will surely go to Hell; and, Mr. A., I am no fool." The result was, friends, he added, that I saw myself as a poor lost sinner who needed a Saviour; so I came here tonight, and God has saved me for time and eternity.

(From *The Bible: Its Hell and Its Ages*).

### FEBRUARY 1

an important date because

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## The Best Reason for Memorizing Scripture

By George T. B. Davis

The above is the title of a beautiful message written by Dr. Charles E. Fuller, Director of the Old Fashioned Revival Hour, for the 1951 booklet of the Bible Success Band.

Dr. Fuller begins his message with the story of the conversion of an American soldier at the Municipal Auditorium in Long Beach just before the soldier went to Korea. Dr. Fuller gave the soldier four Bible verses to memorize that would help to assure him of salvation and build him up in the faith. In closing his message, Dr. Fuller quotes three Bible verses that give us the best reason in all the world for memorizing Scripture.

The 1951 booklet of the Bible Success Band is one of the most beautiful and attractive that we have ever published. It contains a new, full-page picture of the Fuller family. The cover of the 32-page booklet is a beautiful painting in full color, showing an elderly Jew in ancient costume teaching young children the Scriptures from a scroll of the law of Moses. The booklet contains 365 Bible verses for the coming year, to be memorized if possible, or at least read, day by day.

Multitudes of people have received rich blessing from this plan of memorizing God's Word. One person writes: "I have had the Bible Success Band booklets for the past five years, and cannot

begin to tell of the blessing I have enjoyed through memorizing the Word of God. The booklet is a delightful plan to follow."

Another person who learns the Scripture verses writes: "The Band booklet has been such a blessing to me throughout the past year that I am ordering them to give to our church people for the coming year."

The booklets are sold at a low price to encourage people to learn the verses themselves and to send the booklets to relatives and friends, and to those in the armed services, and to Bible and Sunday School classes as Christmas and New Year remembrances. The price of the booklets is 15 cents per copy; 8 copies for \$1.00; 25 copies for \$3.00; and 100 copies for \$10.00. These quantity prices are for booklets sent to one address. White envelopes for your convenience in mailing out the booklets are supplied at one cent each. It will be appreciated if something extra for postage could be added when ordering the booklets.

Please send all orders for booklets, with your remittance, to George T. B. Davis, 1505 Race Street, Philadelphia 2, Pa.

# Gentlemen always agree...

(Part Two)



We asked some of the most popular Christian leaders in America what they thought of the book *Prayer—Asking and Receiving* by Evangelist John R. Rice. They were unanimous in proclaiming it a classic volume on the subject.

*Prayer—Asking and Receiving* is America's best seller on prayer. It contains a challenge, an inspiration, a clarion call to go forward in the holy war against the powers of evil. This 328 page book contains more than 150,000 words in 21 big chapters. Should sell for \$3.00, but now priced at only \$2.00 per copy due to amazing circulation. Order your copy today. Use the handy coupon below.

**Dr. John L. Hill,**

Director of Promotion, Ridgecrest and Glorieta Assemblies, Nashville, Tenn.:

A proper appreciation of this volume requires that the reader understand what the author is stressing. This is not a book on the general subject of prayer; in it prayer is asking and the answer to prayer is receiving. In other words, Dr. Rice restricts himself to petitions, personal and intercessory, and to their answers. The author knows God, believes the Book, realizes that God is pleased to have his children call upon him and equally delighted to answer them. His belief is illumined by the light of experience which shines through the volume. The charm of this treatment is that it is practical; abstractions have no part in it; copious quotations from the Scriptures verified by personal experience permeate the text. Every page of this book is valuable to all who would know how to pray; of special interest is the discussion of what to pray for, how to pray, persistence in prayer, possibilities of prayer, hindrances to prayer, and the sin of prayerlessness.

**Torrey M. Johnson,**

Pastor, Midwest Bible Church, Cicero Avenue, Chicago:

*Prayer—Asking and Receiving* by John R. Rice is one of the finest larger volumes on prayer, so far as I know, to be written in the last twenty years. This book treats the subject both intensively and extensively. It is filled with factual information—red-hot from the heart to the heart. It will bless all who have an opportunity to read it.

**Dr. Bob Jones,**

Founder, Bob Jones University, Greenville, S. C.:

*Prayer—Asking and Receiving* is greatly needed at this time. Last year we required our one thousand ministerial students to read this book. It was a real blessing to all of them. Great results were accomplished.

**Dr. Bob Jones, Jr.,**

President, Bob Jones University:

I consider Dr. Rice's book the finest thing on prayer currently in print. It not only deals with the doctrine of prayer and the method of prayer, but it inspires men to pray—something that too many books on prayer fail to do. I have recommended it publicly and privately, and I should like to put it in the hand of every Christian.

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## Simple Methods Which Win Souls

(Continued from page 1)

self to this chariot," "and Philip ran."

Would that we were as prompt to obey the first whisper of the Spirit when He bids us go and speak to others. Our Master did not consider it beneath Him to speak to one at a time. We have more frequent records of His dealing with individuals than we have of His preaching sermons to vast audiences. The one by one method of soul-winning is the method that God delights to honor. But how shall we do it?

### I. Select Your Man to Win

In personal work, as in all forms of work, definiteness is of tremendous importance. There are hosts of people who have a longing to win some one to Christ, but they do not pick out any definite individual to win, and so they fail. A definite purpose to lead some definite individual to a definite acceptance of a definite Saviour will accomplish vastly more than an indefinite longing to lead an indefinite number of indefinite persons with some definite experiences. But how shall we select the individuals whom we are to win to Christ?

1. *First of all, by prayer.*—There are some who are the peculiar property of each of us. We can

lead them to Christ, and no one else can. Who these persons are God alone knows, but He is willing to tell us if we will only ask Him. We should go to Him and ask Him to show us who the persons are whom He would have us to lead to Christ. Then we should wait upon Him, listen for His voice—it is a still, small voice—as it speaks in our hearts. When He mentions that one, we should write that one's name down, and determine that we will lead that one to Christ.

2. *Select those who are accessible.*—The most accessible of all are those in our own family, and that is the place to begin, in your own home. Jesus said to the demoniac whom He had healed, and who wished to accompany Him on His missionary journeys, "Return to thine own house, and show how great things God has done for thee." When Andrew found Christ, he went first of all to his own brother Simon and "brought him to Jesus." No one of us should rest as long as any member of our own household is unsaved. I do not mean that we should confine our efforts to them, but we should begin with them, and keep after them. There are those who say that the hardest persons to lead to Christ are those in our own house-

holds. This is not true. If your life is right with God, no one will know it so well as those who live with you, and no one else can influence them as well as you can. The holiest and sweetest privilege that a father or mother has is the privilege of bringing their own children to Christ. This we are commanded in the Word of God to do (Eph. 6:4): "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." And this we can do, for God does not command the impossible. I should feel that my wife and I had been robbed of one of the sweetest privileges of life if any one else than we should lead one of our children to Christ. Of course, I would infinitely rather they would be led by some one else to Christ than not to be led at all, but it is our sacred privilege to do it ourselves.

Next to those in your own family are those with whom you are associated in business or in work. If you are a shop assistant, go to work with your own shopmates; if you are a laboring man, go to work with your fellow-laborers; if you are a business man, go to work with your partners and your employees; if you are a student, go to work with your fellow students. Try first for the man next to you. I meet many people who wish to win men to Christ in China, but are not willing to make any strong effort to win to Christ the unsaved members in their own homes or their next-door neighbors. It is a suicidal policy to send any one out as a foreign missionary who has not first demonstrated their love for souls and their capacity to win them to Christ by winning others to Christ at home.

3. *Select those who are approachable.*—Those of the same age are, as a rule, more approachable than those of a widely differing age. Young men are best to deal with young men; middle-aged men with middle-aged men, and old men with old men. Children often have more influence with children than adults do.

Select those of the same sex, as a rule; that rule has a few exceptions, but not many; it is best for men to deal with men, and women to deal with women. Immense mischief has come through the disregard of this rule of practical wisdom. I always take it as a bad sign when I see young men who are constantly dealing with young women, or young women who are constantly dealing with young men. I have never known a case of this kind that did not turn out badly. Some of the saddest tragedies I have ever known have come through mistakes of this sort. Of course, an elderly, motherly woman can deal wisely with young men and boys, and occasionally elderly men can deal wisely with little girls and young women, but a long experience with Christian workers has strengthened in me the conviction of the wisdom of the rule, men with men, and women with women.

Select people of the same station in life. This rule also has exceptions. There are notable instances on record where servants have led their masters to Christ (the great Earl of Shaftsbury was led to Christ by a nurse in the home), but, as a rule, people can be most readily approached by others in the same class of society. No one can deal so well with a lawyer as another lawyer; no one can deal so well with a physician as another physician; no one, as a rule, can deal so well with an artisan as a fellow-artisan; no one can deal so effectively with a student as a fellow-student.

Select those who are congenial. To all of us some people are congenial and others are not. Just why they are congenial we cannot always tell, but we know it is a fact. There are those who take to Alexander that do not take to me, and there are those who take to me who do not take to Alexander. Now those who take to me are the ones for me to deal with, and those who take to Alexander are the people for Alexander to deal with. Alexander can reach people that I could not touch, but I can reach people that Alexander cannot.

(Continued on page 11)

## A Blessed Age of Revival

(Continued from page 4)

Every preacher should make his preaching aim at this, which is the aim and intention of the gospel, and a great mark of this gospel age. People should be saved under our preaching! Our Sunday schools, our preaching services, and all the work of the church auxiliaries should head up in this one thing—getting people to call on Christ for mercy and be saved.

The salvation of sinners, of multitudes of sinners, is a characteristic of this whole age, as it was the striking characteristic of the services at Pentecost when Peter spoke these immortal words quoted from Joel. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

How wonderful that the age should have near its beginning this mighty outpouring of the Holy Spirit, this mighty revival at Pentecost! It seems quite clear to any careful student that Pentecost was intended to be a great sample of what the gospel would do. The gospel was preached there to Jews, devout men out of every nation under Heaven, as if to remind us that the whole age would be marked by the spread of the gospel to every race everywhere. In other words, Pentecost was intended to be the first fulfillment of obedience to the command to take the gospel to every creature.

The disciples had been commanded, along with the Great Commission, to tarry at Jerusalem until they should be endued with power from on High. It was impossible, they were told, to do the work they were ordered to do without supernatural endowment. They waited, and when the mighty power of God came, the revival at Pentecost resulted. The revival at Pentecost is evidently intended to be a sample revival, a pattern for the whole age.

There were miracles there? Yes, and that is as if the Lord Jesus would say that we may have His power in any measure necessary. There would be no situation, no age, no civilization, no hardness of human hearts, no combination of circumstances of which the Christian, filled with the Holy Spirit, might not be the master, that is, might not be enabled to win souls in those circumstances. It is true that Christians may be persecuted, may sometimes die for Christ. But the course of the gospel through this age is intended to be a triumphant course. The promise of Psalm 126:6 is, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." It is a triumphant and certain end that a Christian faces when he goes in the power of the Holy Spirit, preaching and witnessing

the Word of God to lost sinners! Pentecost is a sample of what Christians ought to have throughout this wonderful age of grace, these last days prophesied by Joel and Peter.

They spoke in tongues at Pentecost, but mark you, only in the natural languages of people then present who heard the gospel. And this is evidently intended to be a sample and model case here. The gift of tongues was not a gift in some strange jabber, given only for the ecstasy and private and selfish joy of the Christian. No, the gift of tongues simply means that we can have help for any genuine need in getting out the gospel. If I must get the gospel to a Chinese man who cannot understand English, and if I have no time or cannot learn the language, then God can, when He wills, give the power to speak to the man in his own language.

We ought to take Pentecost as a sample of what God planned to give Christians during this age, the power we should have and the results we should have.

Perhaps one of the reasons D. L. Moody had such mighty power and won a million souls to Christ and shook two continents was that D. L. Moody believed that God would give him this same power, this same kind of revivals; and, praise God, He did!

I hope that every honest reader will shake out of his mind the wicked defeatism which often accompanies the thought of "the last days." The term, "the last days," means this whole gospel age. It is an age of the pouring out of the Holy Ghost. It is an age of the conversion of multitudes. It is an age when "whosoever shall call on the name of the Lord shall be saved." The fullness of the Spirit, the power to win souls, is for all flesh, servants and handmaidens, old men and young men, sons and daughters—all who will pay God's price for fullness of power. What a wonderful gospel age in which we live! How our unbelief, our defeatism, our selfish alibis for our powerlessness and fruitlessness have grieved God! These last days are the blessed days of revival, the one period in all the world when revival is easiest, when the power of God is promised in the greatest fullness, when the gospel is offered most freely to every creature! Let us take advantage of our heritage, and enter into the power promised and the fruitage promised!

The above is Chapter IV of Dr. Rice's latest book, *We Can Have Revival Now*. 201 big pages of revolutionary Bible teaching, heart warming challenge. Order from your book dealer for \$2.00, or from Sword of the Lord Publishers, 214 W. Wesley, Wheaton, Ill.

## Simple Methods Which Win Souls

(Continued from page 10)

not touch. However we may account for these things, they are facts, and a wise soul winner always takes account of facts. He concerns himself more with facts than with the philosophy of the facts; he acts upon facts, and lets the philosophy of them take care of itself.

There is not a person here in this audience today who has not some acquaintance that he can touch, and nobody else in the world can touch him. You are responsible before God for that one. You need not confine yourself absolutely to those whom you select to win; be always ready at the slightest opening of opportunity to win anyone to Christ who comes your way. But make a specialty of the one you do select. Never lose sight of the fact that you are to win that man for Christ, and never rest until he is won.

### II. Lay Siege for Him

When you have selected your man to win, the next thing is to lay siege for him. Do you know what it is to lay siege for a soul? Did you ever select a certain individual and lay siege for that individual to win him to Christ, cost what it might, and take as long as it might?

You know how an insurance agent conducts his business. He goes into a town and selects those who seem to him likely risks, then he lays siege for them. He writes them letters, he sends them literature, he calls upon them, he persistently follows them up, he studies them. He learns their tastes and how they can be best approached, and never rests until he has insured these persons that he has selected to insure. I have had some experience with the persistent attentions of these insurance agents. I have nothing to say against their pertinacity, I simply want to recommend their methods to soul winners. Ought we not to be as businesslike and as much in earnest in insuring people for eternity as an insurance agent is about insuring them for time? He does it for money that he can make out of it; we do it for a higher object—the glory of God and the salvation of those whom we are pursuing. But how shall we lay siege for them?

I. *First of all, by prayer.*—When you have selected a man to win for Christ, you should pursue him by prayer day and night, day after day, week after week, and if need be, year after year. In order to be definite make a prayer list. Write on a sheet of paper, "God helping me, I promise to pray earnestly and work persistently for the salvation of the following persons," then kneel down and ask God to tell you whom to put on that list. Do not make it too long. When you have made it, keep your promise. One by one as they accept Christ you can take their names off the list and add others. Everywhere we have gone around the world we have had people make such prayer lists as this, and people are constantly coming to us and telling us, "Another one gone off my prayer list."

One of the leading business men of Belfast, an active Christian worker, made such a prayer list when we were in that city. He came to me toward the close of the mission and said, "The last one has gone off my prayer list today. They have all been saved."

2. *Lay siege to them by personal effort.*—It is well to pray, but it is not enough to pray. Praying for the salvation of others is an act of insincerity, unless we are willing to go to those for whom we pray, and talk with them, and beseech them to be reconciled to God. Sometimes you will not go at the conquest of the soul directly, you will first prepare the way.

Last season while I was going round the country holding missions, my family resided in Southport. I would go there to spend my holidays. The first time I went there I met a man whom God laid upon my heart, and whom I determined to win for Christ. He was a most unlikely case. He had once been in a good position, but

had gone down through drink. I began to cultivate his acquaintance, gaining his friendship, and watching for my opportunity to win him for Christ. Every time I met him on the street I would speak with him. When he became disposed to show me little acts of kindness, I accepted them in order to win him. Time after time I met him, and the opportunity to speak about the great question did not come. When I was in Manchester I referred to him, and about my waiting for an opportunity, and a man in the audience said to another, "Well, he will die before he speaks to him."

But he was mistaken. I was watching and praying, and God was listening, and the opportunity came. I returned from a mission and heard that this man had caught cold and was quite ill. I met his daughter and asked if I could see her father. She said, "Yes; he heard that you were coming home, and wondered if you would not come to see him."

I went to the room where he was lying in bed and found him very ill and very approachable. In fact, his wife was trying to read the Bible to him. I took the Bible and read passages that point out our need of a Saviour, God's love to us though we are sinners, and God's way of salvation. I then explained the way of salvation, and prayed with him. The next evening I met his daughter again and asked her if I could see her father again. "Yes; he was hoping that you would come again, and wondering if you would not."

I heard that he had been talking about me and about my son, whose acquaintance he had also made. A part of the time he had been in delirium, and in his delirium he had been talking about my son. I went to see him, and found him perfectly clear in mind, but I felt that he could not pull through the night. I was more definite than the night before, explained the way of life simply and fully, and he professed to accept Christ. I then knelt by his bed and prayed, and afterwards asked him to follow me in prayer. Word by word he followed me in the confession of his sin, in the expression of his belief in God's testimony about Jesus Christ, that Jesus had borne his sin in His own body on the tree; he asked God to forgive his sins, because Jesus had borne them in His own body on the cross; he told his heavenly Father that he trusted He had forgiven his sins, because of the atoning death of Christ, and then he told his Father that if it was His will he wished to be raised from this bed of sickness in order to serve Christ, but that if it was not His will to raise him up, that he was willing to be taken from this world, and to depart and be with Christ. When I arose he seemed to be resting in the Lord Jesus. Two hours later there was a rap on my door, and a lady came in and told me that he had passed away trusting in Christ about an hour after I left.

3. *Lay siege to them by letters.*—There are many whom we cannot reach by a conversation whom we can reach by letters. A letter is sometimes more effective than direct personal conversation. A letter can be read at leisure and apart by one's self, and it can be read again and again. Eternity alone will reveal how many thousands have been won to Christ by the medium of letters from earnest Christians. There is tremendous power in the pen. Have you consecrated your pen to Christ? You may not be able to write books, but you can write letters, and letters are oftentimes more effective than books.

I know a woman in America, in humble circumstances, who makes a practice of writing letters to criminals in prisons all over the United States. She has to do extra work to make the money to pay the postage on these letters, but her efforts have been greatly blessed of God. I have personally known a number of criminals in different states who have been won to Christ by the letters of this godly woman.

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an important date because

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In one of our missions one of the most prominent men in the town was just leaving the town as we entered it. In the good providence of God the steamer upon which he was sailing ran aground, and he had to return to the town. The next day being the Sabbath, this man attended the meeting and was somewhat impressed. A leading lady of the town hearing that he had been unable to get away, and had been at the meeting, wrote him a letter urging him to accept Christ. This letter was accompanied by much prayer, and did its work, and this man came forward publicly, and stood up and told the great throng that he had accepted Christ. His conversion made a great impression upon the whole community.

4. *Lay siege to them by tracts and booklets and books.*—There is great power in well-chosen tracts and books. The writer of one tract, before his death, had letters from sixteen hundred people, saying they had been brought to Christ by that tract. Sometimes you can hand a tract directly to those you wish to lead out, but oftentimes you can reach people more effectively by indirection. They would be offended if you handed them a tract, but if you leave it around they will pick it up out of curiosity and read it. If there is an especially difficult case, it is well to invite him to your home. On the first night of his arrival retire early; have some well-chosen book that you wish him to read; see that every other book is taken out of his room, and see to it that there is a good light to read by. When he has been shown to his room at this unusually early hour, he will not wish to retire for the night. He will say, "Why do these people go to bed so early? I wonder if there is not something to read." He will look around and find there is just one book in the room to read. He will say, "It is a religious book," and very likely will add, "I don't care for religious books, but there is nothing else to read." He will sit down and begin to read that. All this time you are in another room praying for him.

Sometimes it is well to put a tract under a person's pillow. When they are restless in the night they feel the touch of that tract as they put their hand under their pillow. All men are naturally curious; they will light a light and read the tract, and may be saved by it.

A young man in London was urged again and again by his godly mother to accept Christ. He was determined that he would not, and at last, to escape the unceasing pleadings of his mother, he left home and went to a town in the north of England. He obtained lodgings in this town. The woman with whom he obtained them was a godly woman. Seeing this young man away from home, her heart went out towards him, and she put a tract under his pillow. When he went to bed that first night, away from home, he was restless; putting his hand under his pillow he felt the tract and wondered what it was. He struck a light, and found it was a religious tract. He said to himself, "Here I have run away from home to get rid of my mother's constant pleadings with me to become a Christian, and here, the first night away from home, I find a tract under my pillow; I might as well give

in," and he did, and accepted Christ.

A friend of mine was once calling in a godless home. When he left the home he left his Bible behind him, with a tract in the Bible. After he had gone the lady of the house opened his Bible from curiosity, and it opened to where the tract lay. She read the tract, was converted by it, and when he came back several days after for his Bible, he found that several members of the household had been led to Christ by the tract.

By such methods as this, and by all methods, by every kind of sanctified ingenuity, lay siege for those whom you have selected to win for Christ.

### III. General Suggestions

A few general suggestions as to the spirit in which the work is to be done.

1. *Be persistent.*—It is at this point that many would-be soul winners fail. They make one or two attempts to lead others to Christ, and these attempts appear to be unsuccessful, and they give it up. No one can win souls to Christ in this way. The way to succeed in any kind of business is by persistence. One can do pretty much anything in this world that he makes up his mind that he will do if he will only stick to it. Stick-to-itiveness is a priceless grace, especially in soul winning. If one effort does not succeed, make another; if the second does not succeed, make another; if the hundredth effort does not succeed, make the hundred-and-first. Don't give up until you win, if it takes fifty years.

I prayed and worked for the salvation of one man for fifteen years. I seemed to make absolutely no headway. He wandered farther and farther from God, but I did not give up. There could hardly be a more unlikely case than he, utterly sunken in worldliness and sin; but I won, and I had the joy of seeing that man a preacher of the gospel, and today he is in Heaven. When he was converted his old friends could hardly believe it; it seemed to them utterly preposterous that such a person had been converted; but he had. You can win any one to Christ if you are willing to keep at it.

2. *Be courteous.*—There is nothing that costs less, and there are few things that pay better in this world, than courtesy. It pays in business. But there is no place where it pays better than in soul-winning work. You may be poor, but you can be well-bred. Treat every man with whom you deal as a gentleman, and every woman with whom you deal as a lady. I have seen people go at others in a most overbearing, discourteous, and irritating way. They assume an air of superiority. They treat the one with whom they are dealing as if he had no sense; they act as if they were determined to pound their ideas into another man's head. Now, every person of sense and character resents this kind of treatment. The person with whom you deal may be utterly wrong, yet you can treat his opinions and his feelings with consideration and kindness. You are far more likely to win him in that way. Never have heated arguments with those you would lead to Christ. Listen to what they have to say. Treat them with deference. It is quite possible to expose the hatefulness of another's sin, and yet to do it in a courteous and considerate way. You will produce far deeper conviction in that way.

Avoid all familiarities with those with whom you are dealing. A gentleman or a lady always resents undue familiarity. I have seen a man sit down in our after-meetings beside a young woman and put his arm along the seat back of the woman. Any lady resents such conduct, and is likely to get up and leave the meeting. It is all right when a man is dealing with a drunkard that has not had a kindly action shown him in years, to put his arm around him as you kneel in prayer. It is all right for a lady when dealing with a fallen sister who has had nothing but curses and abuse for years, to put her arm around her. It is the first touch of a loving hand that she has had for many a long year, and may soften her heart.

But every worker must be careful to treat every one with whom they deal with all due deference and courtesy.

3. *Be earnest.*—Many would-be soul winners are utterly professional. Those with whom they deal cannot but see that they have no real interest in their spiritual welfare, no deep concern for their souls. Such a worker may have a large technical knowledge of the Bible, and of just the right passages to use in dealing with certain classes of men and women, but his knowledge counts for nothing unless there is deep reality and earnestness back of it. Other workers may have a comparatively small knowledge of the Word, and yet such an earnest love for the perishing that their little knowledge is used vastly beyond the superior knowledge of the other.

In a certain town there was an infidel blacksmith. He was well read in infidel literature, and rejoiced in his power to defeat in argument any opponent. A deacon in the town had a great longing for this man's salvation. He read up infidel literature, and the arguments in reply to it. When he thought he had mastered the subject he called upon this blacksmith to persuade him that he was wrong in his infidel opinions, but he proved no match to the blacksmith. In a few moments the blacksmith had shattered his arguments and defeated him utterly. The deacon knew that he was right, but he could not prove it to the blacksmith, but in his deep yearning for the salvation of the blacksmith he burst into tears, and said, "All I can say is, I have a great spiritual concern for your soul."

He then left, went to his home, burst in upon his wife, and said, "Wife, I am a botch on God's work. God knows, I really love that blacksmith's soul, and I went down to prove to him that he was wrong, and in a few minutes he beat me utterly in argument. I am only a botch on God's work."

He then retired to his room and knelt down to pray. He said, "Oh God, I am only a botch on Thy work. Thou knowest that I have a real desire for that man's salvation, but I have failed utterly in my attempt. I am only a botch on Thy work."

But soon after he had left the blacksmith's shop, the blacksmith went into his house and said to his wife, who was a godly woman, "Wife, Deacon ..... was just over talking to me. He used one argument I did not understand. He said he had a great spiritual concern for my soul. What did he mean?"

His wife who was a canny woman, said, "You had better go and ask him."

The blacksmith hung up his apron and went across the fields to the deacon's house. Just as he ascended the piazza and was at the door, he heard the deacon in prayer saying that he was a botch on God's work. He pushed open the door and cried, "Deacon, you are no botch on God's work. I thought I knew all the arguments for Christianity, and that I could answer them all, but you used an argument this morning I never heard before, and I cannot answer. You said you had a great spiritual concern for my soul."

The deacon had the joy then and there of leading that man to Christ. Have you a great spiritual concern for the souls of the perishing? If not, the sooner you get it, the better for you and for the lost.

4. *Be winsome.*—A winsome manner goes a great way in soul winning. It is just as easy to smile as it is to scowl. It is just as easy to be genial and winning as it is to be rude and repellent. Some people seem to take pride in their brusque, overbearing manner; but brusqueness is not a fruit of the Spirit. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness," and so forth. A winning manner, the outcome of a life controlled by the Holy Spirit, is of more importance in soulwinning than a theological education. Acts of kindness go a long way toward paving the way to the gate to a man's heart.

A young missionary in Chicago  
(Continued on page 12)

## Simple Methods Which Win Souls

(Continued from page 11)

in her visitation found an infidel dying with consumption. Day after day she visited him with little gifts to make his last days on earth pleasanter. One day it would be a glass of jelly, another day something else. After about thirty days of such kindly ministrations she became fearful that his time was short. She came to me at the close of my Bible class one Sunday afternoon and said, "Won't you come with me to see a dying man? I am afraid he will not live through the night."

I hurried down with her to the poor room where the infidel lay dying. His wife was a Roman Catholic. I sat down by his bed and read the Scriptures to him, the Scriptures that make plain the love of God to sinners, the death of Christ in our stead, and the way of salvation through our crucified Saviour. I then asked him if I might pray with him, and he consented. I prayed God to open his eyes to show him that he was a lost sinner, but that Jesus had borne all his sins in His own body upon the cross. Then I began to sing in a low tone by his bed—

*"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee—  
O Lamb of God, I come!"*

I sang it through, verse after verse, until I had reached the last verse, and then I heard the dying infidel in a feeble voice join with me in the verse—

*"Just as I am—Thou wilt receive,  
Wilt welcome, pardon, cleanse,  
relieve,  
Because Thy promise I believe—  
O Lamb of God, I come! I come!"*

I looked up and asked him if he really had come. He said that he had. He passed into eternity that night. I was asked to conduct the funeral services. Standing by his casket with his infidel friends standing on the other side, I told how utterly insufficient his infidel views had proven in the time of crisis and of death, and how in those last hours he had accepted Christ. Then I said, "Who of you today will take the same step?"

One stalwart infidel reached his hand across the casket, and said, "I will. I have sympathized with this man in his infidel views, but I give it up now and take Christ." His wife also accepted Christ, and is today a devoted member of our church in Chicago. But it was not my brief visit that won him to Christ. It was the kindly Christ-like conduct of the young woman missionary.

5. *Last of all, be full of love.*—Love is the first fruit of the Spirit, and it is the all-conquering power in soul-winning work. I doubt if there is a heart on earth that cannot be conquered by love.

We have in America a devoted Christian woman of culture, refinement, and position, with a heart full of love to the most outcast and abandoned. She has devoted much of her life and strength to getting matrons appointed in jails and lock-ups for the reception and charge of female prisoners. Oftentimes she has found it hard work to induce the authorities to put a woman in charge of the female prisoners.

In one city they said to her, "Mrs. Barney, no woman can manage the class of women with whom we have to do."

Mrs. Barney replied, "You never had a prisoner that I could not manage."

"We would like to have you try your hand on 'Old Sal,'" was the laughing reply.

"I would like to," replied the gentle lady.

"Well, the next time we have her under arrest we will send for you."

Not long after, early one morning, Mrs. Barney received word that "Old Sal" was under arrest, and she hurried down to the lock-up. She asked to be shown to "Old Sal's" cell. The sergeant at the desk protested that it was not safe. "Look there," he said to Mrs. Barney, pointing to four policemen with torn clothes and faces, "there is a specimen of 'Old Sal's'

handiwork. It took these four men to arrest her."

"Never mind," said Mrs. Barney, "show me to her cell."

"Well, if you must go, an officer must go with you."

"No, I will go alone. Just let the turnkey open the door, and I will go to her cell alone."

Before going down Mrs. Barney had asked the sergeant at the desk for "Old Sal's" right name. "Why," he said, "we always call her 'Old Sal.'"

"Yes," said Mrs. Barney, "but I wish her right name. What is her right name?"

"It is a long time since we first booked her, and we always book her now as 'Old Sal.'"

"Look up her right name," said Mrs. Barney.

The sergeant went back through the books and found "Old Sal's" proper name. The turnkey opened the door and pointed to her cell down the corridor. When Mrs. Barney reached the door she saw a wild creature with gray torn hair, dishevelled garments, and glaring eyes crouching in the corner of the cell waiting to spring upon the first policeman that should enter.

"Good morning, Mrs. ....," said Mrs. Barney, calling her by her true name.

"Where did you get that name?" said the poor creature.

Without answering her question Mrs. Barney said, "Sarah, do you remember the first time you were committed here?"

"My God," she cried, "don't I? I spent the whole night crying on the floor of my cell."

"Suppose," said Mrs. Barney, "there had been some kind Christian woman here to have received you that night, and to have treated you gently, do you think your life would have been different?"

"Altogether different," she replied.

"Well," said Mrs. Barney, "I am trying to get them to appoint a woman in this lock-up to receive young girls when they are brought here for the first time, as you were when you were brought here that first night. Will you help me?"

"I will do all that I can," she said.

All the time Mrs. Barney had been drawing nearer, and was now kneeling by her side upon the cell floor, gathering up her torn and grizzled hair, fastening it up with pins taken out of her own hair, pulling together the torn shreds of her garments, and fastening them with pins taken from her own garments.

The work was now done, and Mrs. Barney, rising to her feet, said, "Sally, we are going into the court room. If you will be good they will appoint a woman in this lock-up. Shall I go in on your arm, or will you go in on mine?"

The strong woman looked at Mrs. Barney, and said, "I think I am stronger than you are. You had better go in on my arm." And in they went into the court, the gentle lady leaning on the arm of the hardened old criminal. Sally restrained herself through the whole trial, answered the judge's questions pleasantly. She forgot herself once, and swore at the judge, but immediately begged his pardon. Everybody was amazed at the transformation. A woman was appointed as matron of the jail, but, best of all, Sally got her feet upon the Rock of Ages, and today "Old Sal" is in the glory. Love had conquered. It always will.

Oh, men and women, young and old, go out to do this work, seek the filling of the Spirit that God is so ready to give to us all, and in the power of that Spirit day after day, and month after month, and year after year, labor on for the definite salvation of the definite souls that God shall bring your way. The time is getting short, let us make the most of it.

(From the book *Real Salvation and Wholehearted Service* by R. A. Torrey. Published by Fleming H. Revell Company.) (Used by permission.)



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